



# GAMYU

Newsletter of the Hualapai Tribe

## Hualapai Election Board • 2021 Special Election Notice

Submitted by: Brook Bender | Hualapai Election Board

### PUBLIC NOTICE

#### Election schedule for the 2021 Special Election.

June 21, 2021	<ul style="list-style-type: none"><li>• Public Notice: Candidate Filing Period Opened to fill (1) Council Vacancy</li><li>• Public Notice of Special Election</li></ul>
July 16, 2021	Closing of Filing Period to Fill (1) Council Vacancy
July 19, 2021	Election Board Meeting to review Candidate Nominations
July 25, 2021	<ul style="list-style-type: none"><li>• Post Final Candidate List</li><li>• Post Eligible Voter List</li><li>• Absentee Ballots Mailed Out</li></ul>
September 1, 2021	Last Day to Challenge Eligible Voter List
September 6, 2021	Final Posting of Eligible Voters
September 11, 2021	<u>DEADLINE</u> for Absentee Ballots to be Received by the Election Board
September 11, 2021	ELECTION DAY; <i>Multi-Purpose Building</i> 470 Hualapai Drive, Peach Springs, AZ 86434

Issue #13

June 25, 2021

The filing period is opened today June 21 to fill (1) council vacancy and closes on July 16. All Candidate Filing Forms must be received by the Hualapai Election Board by July 16 at 5:00pm.

Individuals may email their forms to:

[elections@hualapai-nsn.gov](mailto:elections@hualapai-nsn.gov)

or mail their form to:

Hualapai Election Board  
P.O. Box 120  
Peach Springs, AZ 86434



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# **NOTICE**

**Special Election – September 11, 2021**

**8:00 am to 5:00 pm**

**Multi-Purpose Building**

*470 Hualapai Drive, Peach Springs, AZ 86434*

## **Question on the Ballot:**

**SHOULD THE TRIBAL COUNCIL BE AUTHORIZED  
TO SELL THREE HOMES LOCATED ON THE  
RESERVATION IN BOX CANYON?**

## **Voting**

All Adult Members (18+) of the Tribe will be eligible to vote.

Absentee ballots will be mailed to all adult members of the Tribe for the upcoming special election.

A polling site for in-person voting will also be available on Election Day at the multi-purpose building in Peach Springs, Arizona.

## **Coronavirus**

COVID-19 has created a serious health and safety threat to the voters of the Hualapai Tribe. Voting by Absentee Ballot will help protect the safety of the voters and the Election Board officials while guaranteeing the right to voter for all adult members of the Tribe.

The Election Board encourages everyone to vote by mail using an Absentee Ballot.

Please direct any questions to: *Hualapai Election Board*  
*PO Box 120, Peach Springs, Arizona 86434;*  
*Or email [elections@hualapai-nsn.gov](mailto:elections@hualapai-nsn.gov)*

**COMPLETED ABSENTEE BALLOTS MUST BE RECEIVED BY THE ELECTION  
BOARD BY September 11, 2021.**

# **NOTICE**

**Special Election – September 11, 2021**  
**8:00 am to 5:00 pm**  
**Multi-Purpose Building**  
*470 Hualapai Drive, Peach Springs, AZ 86434*

## **Question on the Ballot:**

**ELECT (1) CANDIDATE TO FILL THE COUNCIL  
VACANCY.**

## **Voting**

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Absentee ballots will be mailed to all adult members of the Tribe for the upcoming special election.

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**COMPLETED ABSENTEE BALLOTS MUST BE RECEIVED BY THE ELECTION  
BOARD BY September 11, 2021.**

# **NOTICE**

## **CANDIDATE FILING PERIOD OPENED TO FILL (1) COUNCIL VACANCY**

**Open date: June 21, 2021**

**Closing date: July 16, 2021**

### **Section 5: Qualification for Office:**

(a) Any member of the Hualapai Tribe shall be eligible to run for tribal office if he:

- (1) I am at least twenty-five (25) years of age, and
- (2) Is a resident of the reservation for at least one (1) year, and
- (3) Has never been convicted of a felony or been convicted of three (3) misdemeanors within the last twelve (12) months, whether by Tribal, Federal or State Court.

### **HUALAPAI TRIBE ELECTION ORDINANCE ARTICLE IV – QUALIFICATIONS, Section 1, C.1**

Candidates shall sign a statement that they have maintained and lived in their primary residence on the reservation for at least one year immediately prior to the general or special election, and, if elected, they shall maintain and live in a primary residence on the reservation through the duration of their term.

**Filing Forms can be found at [Hualapai-nsn.gov/elections](http://Hualapai-nsn.gov/elections)**

**Email candidate filing forms to [elections@hualapai-nsn.gov](mailto:elections@hualapai-nsn.gov) or**

**Mailed to:** *Hualapai Election Board  
PO Box 120  
Peach Springs, Arizona 86434;*

**All candidate forms must be received by the Election Board  
by July 16, 2021 by 5:00pm**

**2021 HUALAPAI SPECIAL ELECTION  
CANDIDATE FILING FORM**

**Last Name:** \_\_\_\_\_ **First Name:** \_\_\_\_\_ **M.I.** \_\_\_\_\_

**Mailing Address:** \_\_\_\_\_

**Physical Address:** \_\_\_\_\_

I, \_\_\_\_\_, CERTIFY THAT I MEET THE MINIMUM QUALIFICATIONS AS LISTED IN ARTICLE VIII, SECTION 5 OF THE HUALAPAI CONSTITUTION WHICH STATES:

- (a) Any member of the Hualapai Tribe shall be eligible to run for tribal office if he:
- (1) I am at least twenty-five (25) years of age, and
  - (2) Is a resident of the reservation for at least one (1) year, and
  - (3) Has never been convicted of a felony or been convicted of three (3) misdemeanors within the last twelve (12) months, whether by Tribal, Federal or State Court.

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**I would like to place my name as a candidate for (SELECT ONE):**      ☐ Councilperson

**CANDIDATE RELEASE OF RECORDS AND CONFIDENTIAL INFORMATION**

I am running for an elected position on the Hualapai Tribal Council. I understand that the Hualapai Tribal Constitution requires Tribal Council Members to meet certain qualifications as it relates to their background. I understand that background checks shall be conducted by the Hualapai Election Board through an outside agency (Federal and State) and the Hualapai Tribal Court for all potential candidates to determine their eligibility for office. I hereby consent to Federal, State and Tribal background checks and I consent to release all confidential information to the Hualapai Election Board.

\*My Social Security Number is: \_\_\_\_\_

\*My date of birth is: \_\_\_\_\_

\_\_\_\_\_  
\*SIGNATURE

\_\_\_\_\_  
DATE

\*Indicates REQUIRED field.

**DEADLINE** FOR THE ELECTION BOARD TO RECEIVE A CANDIDATE FILING FORM IS **5:00 P.M. ON JULY 16, 2021.**

FORMS MUST BE MAILED TO:

Hualapai Election Board  
P.O. BOX: 120  
Peach Springs, AZ 86434

Or emailed to:

[Elections@hualapai-nsn.gov](mailto:Elections@hualapai-nsn.gov)



## **Hualapai Tribal Chairman • Seeking To Take It To The Next Level**

*Submitted by: Dr. Damon Clarke | Hualapai Tribal Administration*

### ***Seeking to: "Take It To The Next Level"***

Earlier this year in April 2021, the Hualapai Tribe and 15 to 16 other Tribal Officials signed a new compact with Governor Ducey in Phoenix. After nearly five years of waiting for the time, it has come; and with the new compact arose the "Online sports betting" opportunity.

The following is from the internet that gives the Hualapai Tribe as well as others to obtain 1 of 10 licenses for Tribal gaming. The other 10 licenses are for commercial vendors. We have the chance to obtain one and thus "Taking it to the next level". This is not guaranteed, but we do have a great shot at it, and if not, then we still have our agreements still in place.

Arizona online sports betting is now legal and sports betting apps will launch shortly, the expected date of September 9. The Arizona online gambling laws, though, are a little complex and reflect the interesting and complex history the state has with gambling of various types.

Arizona tribal nations have dominated the Grand Canyon State's gambling market since 1992 under a series of tribal-state gaming compacts required by federal law. Now that market is expanding, pending federal approval of an amended tribal-state gaming compact negotiated between tribal leaders and Gov. Doug Ducey this spring.

The result? Online gambling options in Arizona, both on-reservation and off-reservation statewide.

The newly-amended Arizona Gaming Compact will allow tribal nations that have signed an amended tribal-state gaming compact with the State of Arizona to operate on-reservation retail sports betting, as well as fantasy sports contests, in the Grand Canyon State as authorized by Arizona's 2021 Gaming Act. Off-reservation retail sports betting run by commercial entities, mobile sports betting run by tribes and commercial entities, and off-reservation fantasy sports contests will be licensed and regulated by the state under the 2021 Gaming Act.

### **2021 GAMING ACT**

The 2021 Gaming Act authorizes sports betting and fantasy sports contests statewide in Arizona, including on Indian lands. The legislation also authorizes lottery-run single electronic keno and mobile draw games off-reservation at specific facilities. Licensing requirements and restrictions for sports betting, fantasy sports contests, electronic keno, and mobile draw games are defined in the legislation, which was signed into law on April 15, 2021.

### **2021 ARIZONA GAMING COMPACT**

The amended Arizona Gaming Compact, negotiated between Arizona's tribal nations and the State of Arizona, is a federally required agreement for the operation of Class III gambling activities on tribal lands. The new compact allows tribes to operate sports betting, fantasy sports contests, Baccarat, craps, and authorizes the use of thousands more slot machines at tribal casinos. The amended compact also authorizes up to 11 new tribal casinos.

Signed compacts received federal approval, which is needed before they can take effect. Each compact is effective for 10 years and can be renewed for another decade, plus up to an additional three years.

At our recent meeting on June 17, 2021; we are looking to seek the application process of obtaining a license. We are very optimistic in this as we have a great team in place that has brought us here today. We will keep you informed of our progress as we move forward.

**Taking It To the Next Level...**

## Feds OK New Arizona Tribal Casino and Sports Betting Deal

Submitted by: Charlotte Navanick | Ute Tribe Public Relations | <https://azcapitoltimes.com/>

By: The Associated Press May 24, 2021



Arizona Republican Gov. Doug Ducey, right, talks with Dr. Damon R. Clarke, left, Chairman of the Hualapai Tribe, after a bill signing allowing a major expansion of sports betting in Arizona at an event at the Heard Museum Thursday, April 15, 2021, in Phoenix. The measure approved by the Legislature adds additional types of table games at tribal casinos and for the first time allows sports betting under licenses issued to tribes and pro sports teams. (AP Photo/Ross D. Franklin)

Gambling on sporting events and online fantasy sports betting became legal in Arizona on Monday, along with a host of new gambling options at tribal casinos, after the U.S. Department of the Interior approved an updated tribal gaming compact with the state.

The approval puts into effect emergency legislation Gov. Doug Ducey signed in April that was a counterpart to the new tribal gambling agreement. The deal the Republican governor signed with the

tribes allows them to expand their casino gambling offerings and offer sports and fantasy betting. Outside of the reservation casinos, major professional sports groups will be able to offer wagering on pro sports like the NFL, and NBA. And online fantasy sports operations like DraftKings can piggyback on the licenses.

The approval by the Interior Department's Bureau of Indian Affairs was the last cog needed for the gambling options to be fully legal in the state. Pro teams will need to get state-issued licenses and set up operations. Backers of the legislation hope that is possible by the start of the NFL season this fall.

The tribes fiercely protected their exclusive right to most gambling in Arizona under the gaming compact approved by the state's voters in 2002 and will continue to get that protection under the new deal.

In addition to the new sports and online betting, the tribes can now greatly expand their exclusive gambling offerings, adding games such as Baccarat and craps and increasing the number of slot machines while maintaining existing offerings of blackjack and poker.

Ducey hailed the milestone, which came after five years of negotiations with tribes.

"Gaming creates thousands of jobs for Arizonans, it generates tax revenue that benefits key areas of our communities, and it draws visitors to our state," Ducey said in a statement.

### Office of the Chairman • July 4<sup>th</sup> Events

Submitted by: Dr. Damon Clarke | Hualapai Tribal Administration

## NOTICE TO THE COMMUNITY

The Hualapai Tribe will not be sponsoring July 4th events this year due to the extreme heat and fire dangers, as well as continued concerns with the COVID 19 virus.

We appreciate your understanding and look forward to July 4, 2022.

Be safe.

Damon R. Clarke, Chairman

June 21, 2021



## High Country News • Mining for Lithium, at a Cost to Indigenous Religions

Submitted by: Kevin Davidson with permission by Gretchen King | High Country News | <https://hcn.org/>

### MINING

Mining for lithium, at a cost to Indigenous religions

In western Arizona, the push for EVs threatens the Hualapai Tribe's religious practices.

Maya L. Kapoor

Image credit: Roberto (Bear) Guerra / High Country News

June 9, 2021 From the print edition

One autumn evening four years ago, Ivan Bender, a Hualapai man in his mid-50s, took a walk with his fluffy brown-and-white Pomeranian, Sierra Mae, to check on the ranchland he tends. Nestled in western Arizona's Big Sandy River Valley, the ranch protects Ha' Kamwe' — hot springs that are sacred to the Hualapai and known today in English as Cofer Hot Springs. As the shadows lengthened, Bender saw something surprising — men working on a nearby hillside.

"I asked them what they were doing," Bender recalled. "They told me they were drilling." As it turns out, along with sacred places including the hot springs, ceremony sites and ancestral burials, the valley also holds an enormous lithium deposit. Now, exploratory work by Australian company Hawkstone Mining threatens those places, and with them, the religious practices of the Hualapai and other Indigenous nations. But this threat is nothing new: Centuries of land expropriation, combined with federal court rulings denying protection to sacred sites, have long devastated Indigenous religious freedom.

Cholla Canyon Ranch, where Bender is the caretaker, includes approximately 360 acres about halfway between Phoenix and Las Vegas, flanked to the west by the lush riparian corridor of Big Sandy River. The valley is part of an ancient salt route connecting tribes from as far north as central Utah to communities in Baja California and along the Pacific Coast, documented in the songs and oral traditions of many Indigenous nations.

"There are stories about that land and what it represents to the Hualapai Tribe," Bender said. "To me, it holds a really, really sacred valley of life in general." According to tribal councilmember Richard Powskey, who directs the Hualapai Natural Resources Department, the Hualapai harvest native plant materials along the river corridor for everything from cradle boards to drums.



*Cholla Canyon Ranch is a property owned by the Hualapai Tribe in the Big Sandy River Valley near Wikieup, Arizona. Roberto (Bear) Guerra/High Country News*

The mining company (USA Lithium Ltd., which has since been acquired by Hawkstone Mining Ltd.) hadn't told the Hualapai Tribe it was searching for lithium on nearby Bureau of Land Management lands. That evening, Bender was shocked to see the destruction taking place. The company eventually bulldozed a network of roads, drilling nearly 50 test wells more than 300 feet deep in the sacred landscape.



This summer, Hawkstone plans to triple its exploratory drilling, almost encircling Canyon Ranch and the springs it protects. In the next few years, Hawkstone hopes to break ground on an open-pit mine and dig an underground slurry to pipe the ore about 50 miles to a plant in Kingman, Arizona, where it will use sulfuric acid to extract the lithium. Lithium, which is listed as a critical mineral, is crucial for reaching the Biden administration's goal of replacing gas-guzzling vehicles with electric vehicles (<https://www.hcn.org/issues/53.3/indigenous-affairs-mining-nevada-lithium-mine-kicks-off-a-new-era-of-western-extraction>), and Big Sandy Valley is relatively close to the Tesla factory in Nevada. Altogether, Hawkstone has mining rights on more than 5,000 acres of public land in Arizona for this project. Yet tribes whose sacred sites are at risk have almost no say in its decisions.



*The Cholla Canyon Ranch protects a Hualapai sacred site named Ha' Kamwe' — known in English as Cofer Hot Springs. Roberto (Bear) Guerra/High Country News*

Public lands from Bears Ears to Oak Flat contain countless areas of cultural and religious importance. But when tribes have gone to court to protect these sites — and their own religious freedom — they've consistently lost. Courts have narrowly interpreted what counts as a religious burden for tribes, largely to preserve the federal government's ability to use public lands as it sees fit.

The roots of this policy are centuries deep. In the landmark 1823 case *Johnson v. M'Intosh* (<https://www.law.cornell.edu/supremecourt/text/21/543>), the Supreme Court ruled that Indigenous people could not sell land to private owners in the United States, because they did not own it. Instead, Christian colonizers were the rightful owners, based on the Spanish colonial "Doctrine of Discovery," a racist and anti-Indigenous policy holding that non-Christian, non-European societies were inferior, and that Christian European nations had a superior right to all land.

"Part of what justified the claiming of the land was that (colonizers) would teach the Indigenous people Christianity," Michalyn Steele, an Indian law expert at Brigham Young University and member of the Seneca Nation of Indians, said. "If they rejected Christianity, then they essentially forfeited their rights to the land and resources."

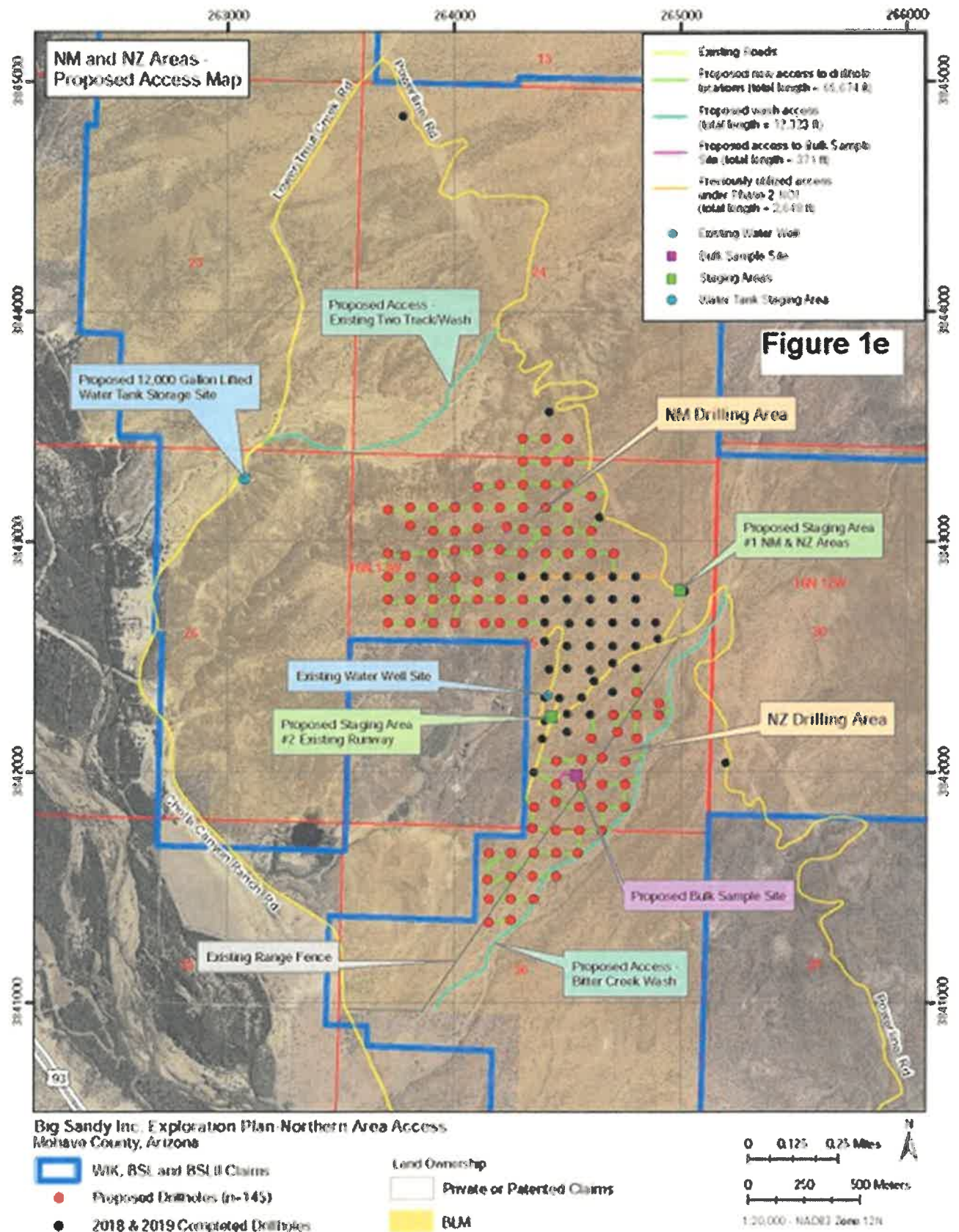
By the late 1800s, the United States had banned Indigenous religious practices, forcing tribes to socially and politically assimilate, and to adopt Christianity through agricultural, lifestyle and religious practices.

More recently, courts have continued to weaken protections for Indigenous religious freedom on public lands. In the precedent-setting 1988 case *Lyng v. Northwest Indian Cemetery Protective Association*, the Supreme Court ruled that the Forest Service could widen a logging road in Northern California's Six Rivers National Forest, even though it would destroy a region that was essential to the religious beliefs of tribes including the Yurok, Carok and Tolowa. The Supreme Court reasoned that although the location might be utterly wrecked, that destruction did not violate the Constitution, because it would not force tribal members to violate their religious beliefs or punish them for practicing their religions.

"Even assuming that the Government's actions here will virtually destroy the Indians' ability to practice their religion, the Constitution simply does not provide a principle that could justify upholding respondents' legal claims," Justice Sandra Day O'Connor wrote in the majority opinion.

The court ruled, in part, to avoid granting tribes broad control over their ancestral lands through the exercise of their religious freedom. "Whatever rights the Indians may have to the use of the area ...

those rights do not divest the Government of its rights to use what is, after all, its land," the ruling said.



*A BLM map shows the completed (black dots) and proposed (red dots) drilling sites surrounding the eastern side of the Cholla Canyon Ranch property. Bureau of Land Management*



Though Congress partially protected that sacred region by adding it to the Siskiyou Wilderness Area, (<https://sacredland.org/g-o-road-united-states/>) the *Lyng* ruling still reverberates across Indian Country today, creating what Stephanie Barclay, the director of the University of Notre Dame's Religious Liberty Institute and a former litigator at the Becket Fund for Religious Liberty, calls a "double standard" in how Indigenous sacred sites are treated.

Barclay compared the situation of tribes such as the Hualapai, which rely on the federal government to access sacred sites, to that of Jewish prisoners who adhere to a kosher diet, or Sikh members of the military whose faith forbids them to cut their hair. In all of these cases, religious freedoms are controlled by the government. But, Barclay said, tribal members don't get the same religious protections.

*"To me, it holds a really, really sacred valley of life in general."*

"If the government is unwilling to accommodate an access for different Native peoples so that they can practice their religion in those sacred sites, then it won't happen," she said. But the Supreme Court has narrowly interpreted religious protection of Indigenous sacred sites on public lands, to the point of allowing wholesale destruction.

In a recent *Harvard Law Review* article (<https://harvardlawreview.org/2021/02/rethinking-protections-for-indigenous-sacred-sites/>), Steele and Barclay urge the federal government to protect Indigenous religious practices as one of its trust responsibilities, and to be very cautious about allowing destruction of sacred sites on public lands.

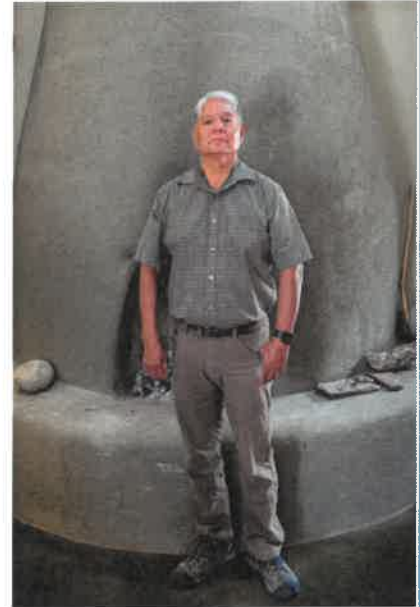
As things stand, state and federal agencies may permit irreversible damage with little input from affected Indigenous communities. Indeed, communication between the BLM and Hualapai Tribe about Hawkstone's Big Sandy River Valley lithium impacts has been almost nonexistent. Although the BLM invited the Hualapai Tribe to consult with the agency in June 2020 about Hawkstone's exploration plans, the agency later rebuffed the tribe's request to be a coordinating agency on the project. It also rejected the suggestion that a tribal elder walk through the area and educate the agency about the cultural resources and history that mining might imperil.

The BLM said that it found only four cultural resource sites in the proposed drilling area. Of those, it said it would attempt to avoid one, which was eligible for protection under the National Historic Preservation Act. Meanwhile, in its publicly available environmental assessment (<https://eplanning.blm.gov/eplanning-ui/project/2012598/570>), the agency stated that effects to Native American religious concerns or traditional values were "to be determined," and that it was consulting with the Hualapai Tribe, among others. As of this writing, BLM staff had neither agreed to an interview nor responded to written questions from *High Country News*.

For its part, in March Hawkstone (<https://company-announcements.afr.com/asx/hwk/f58ee1c5-7ba6-11eb-ae08-662dcb69ca49.pdf>) said that "All (Indigenous) title is cleared and there are no other known historical or environmentally sensitive areas." Hawkstone's report ignores the fact that even when tribes lack legal title to their traditional lands, those spaces still hold religious and cultural importance.

When asked for comment, Doug Pitts, a U.S. advisor at Hawkstone Mining, emailed *HCN* that, given the early stage of the project, "we do not feel a discussion on the project is worthwhile at this time."

Even without a clear legal path forward, the Hualapai Tribe has not given up on protecting its religious practices from lithium exploration. Nor is it alone: In April, the Inter Tribal Association of Arizona, representing 21 nations including the Hualapai, passed a resolution objecting to the lithium



*Hualapai Tribal Council member Richard Powskey, photographed in the Hualapai Cultural Center in Peach Springs, Arizona, in early June. Roberto (Bear) Guerra/High Country News*





*A map shows the ancient salt route that passed through the Hualapai homeland in the Big Sandy River Valley in Western Arizona. Roberto (Bear) Guerra / High Country News*



*The tribe is concerned that drilling or mining on nearby BLM land risks destroying or contaminating the springs. Roberto (Bear) Guerra/High Country News*

mining, calling the BLM's environmental analysis "grossly insufficient." Recently, the BLM agreed to extend the comment period until June 10 (<https://www.blm.gov/press-release/bureau-land-management-extends-public-comment-period-lithium-exploration-project-near>). But Councilmember Powskey pointed out that during the Standing Rock protests against the Dakota Access Pipeline (<https://www.hcn.org/issues/49.1/whats-next-after-standing-rock>)— which in part concerned the destruction of burials — the authorities' response was violent, and tribal nations, for a long while, were the only ones who seemed to care. And in the end, the pipeline was built.

Big Sandy is not the first battle the Hualapai have fought to protect sacred landscapes in this remote corner of Arizona, where wind turbines, gold mines and other private interests already have destroyed culturally important places — and it won't be the last. "You know, there's more to come," Powskey said.

Meanwhile, the likelihood of more lithium exploration around the ranch upsets caretaker Ivan Bender. The double standard in how Indigenous sacred sites are treated galls him.

"They come in here and desecrate your sacred land," he said. "Would they appreciate me if I go to Arlington Cemetery and build me a sweat lodge and have me a sweat on that land?" he asked, comparing the valley to another site considered sacred. "I'd rather they go somewhere else and leave history alone."

<https://www.hcn.org/issues/53.7/indigenous-affairs-mining-for-lithium-at-a-cost-to-indigenous-religions>

*Maya L. Kapoor is a writer and editor based in Lotus, California. She was formerly an associate editor at HCN. Follow her on Twitter @kapoor\_ml. Email High Country News at [editor@hcn.org](mailto:editor@hcn.org) or submit a letter to the editor at:*

<https://www.hcn.org/feedback/contact-us>

## First Things First • Welcome New Regional Council Members

Submitted by: Tara Gene, Regional Director | First Things First



### HUALAPAI TRIBE REGIONAL PARTNERSHIP COUNCIL

#### WELCOME NEW REGIONAL COUNCIL MEMBERS!

##### Heather Nieto

Heather Nieto is an at-large member on the Hualapai Tribe Regional Partnership Council. Heather is the training and development manager for the Grand Canyon Resort Corporation. She created and implements the Hualapai leadership program, IT training program, a corporation-wide recognition program and a summer youth program.

Heather took part in the Grand Canyon Resort Corporation's leadership intern program where she learned the importance of participation in community events. She currently serves on the Hualapai Head Start Policy Council.

As a mother of a young son, Heather is interested in being active in his development. In her position at the Grand Canyon Resort Corporation, she interacts and mentors many of the youth in the Hualapai region. Heather noted, "I desire to make an impact in the early years of a child's life so they are ready for success as youth and adults."



##### William Santiago

William Santiago is the school administrator representative on the Hualapai Tribe Regional Partnership Council. William is the superintendent of the Peach Springs Unified School District.

He began his career in Arizona public education as a bilingual paraprofessional for an elementary school in Maricopa County while also attending college. He has held positions in teaching and administration, with a focus in special education, site-based and district-level leadership and rebuilding struggling programs.

William is passionate about ensuring access to quality education and he recognizes the importance of early childhood education. "I believe all students must have access to a guaranteed viable curriculum and can develop the academic and creative skills needed to achieve their optimal post-secondary outcome. Serving on the First Things First regional partnership council is essential to reaching our goal to elevate PSUSD to the highest level possible."

#### VOLUNTEER TO BE A VOICE FOR YOUNG CHILDREN IN PEACH SPRINGS

First Things First (FTF) is accepting applications to serve on the Hualapai Tribe Regional Partnership Council to help make funding decisions for early childhood programs in the area. FTF is Arizona's early childhood health and development agency that partners with local communities to support the health, early learning, and development of young children from birth to age 5.

##### Application Information

FTF is accepting applications in the Hualapai Region for the following open positions:

- At-Large
- Early Childhood Educator

Regional council members must live or work in Peach Springs. The online application is available at [FirstThingsFirst.org/serve](http://FirstThingsFirst.org/serve) or call Regional Director Tara Gene at 602.769.5949 for more information.

Regional council members help define priorities for the local services and make decisions about how First Things First can help strengthen families and expand early learning opportunities in their area. By collaborating with other dedicated community members, they provide opportunities for young children to get a strong start in life. Research has shown a child's early experiences lay the foundation for a lifetime of success in school and beyond.

#### FIRST THINGS FIRST HUALAPAI TRIBE REGIONAL PARTNERSHIP COUNCIL

Pearl Sullivan, Chair  
Renee Beecher, Vice Chair  
Omaovensi Coochwyetewa  
Leon Ghahate  
Heather Nieto  
Wanda Quasula  
William Santiago  
Amelia Sullivan  
Chira Walema

##### ABOUT FIRST THINGS FIRST

As Arizona's early childhood agency, First Things First funds early learning, family support and children's preventive health services to help kids be successful once they enter kindergarten. Decisions about how those funds are spent are made by local councils staffed by community volunteers. To learn more, visit [FirstThingsFirst.org](http://FirstThingsFirst.org).



**In-Person Moccasin Making Class • Limited Space - Thursday, July 1<sup>st</sup>**  
*Submitted by: Shaundeen Buffalo | Hualapai Health, Education & Wellness*

# Moccasin Making Class

**\*In Person\***

**July 1st from 10am - 1pm**

Event will take place at the Health Department in the Classroom.

Space will be limited, please sign up with Shaundeen.

If you received moccasin kits at the beginning of the year of 2021 and need more assistance please come to this in person class.

If you are wanting to make moccasins with your own materials, you are more than welcome to join the class. If you need help with what supplies is needed please call, email, or come by the office.

## Buckskin Moccasins

- Buckskin
- Beading Needle
- Beads
- Glover Needle
- Beading Thread
- Sinew

## Suede Buckskin

- Suede Material
- Beading Thread
- Canvas Material
- Sinew
- Bias (extra wide double fold)
- Beading Needle
- Beads
- Glover Needle

**\*Kits will NOT be handed out\***

For more information please contact Community Liaison: Shaundeen Buffalo

**Phone:** (928) 769 - 1630

**Email:** sbuffalo@hualapai-nsn.gov

tribalpractices@gmail.com

**Location:** EW4H & TPWIC Office (old Healthy Heart Building)





**Hualapai Animal Control • Hualapai Pet Law**

*Submitted by: Duane Clarke | Hualapai Animal Control*



# HUALAPAI PET LAW



## HUALAPAI LAW AND ORDER ORDINANCE

1. Shall not Run at Large
2. Two Pets per household
3. Pets must be registered  
Pets must be vaccinated for rabies.
4. All pets have adequate shelter  
All Pets have water and food.

## Ordinance Available

Always available at our office

Next to Radio Station, downstairs

**REPORT ANIMAL PROBLEMS**

**769-2220**

# EMPLOYMENT OPPORTUNITIES

**Hualapai Head Start • Now Hiring**

*Submitted by: Pearl Sullivan | Hualapai Head Start*



**WE ARE**  
**HIRING**  
**APPLY NOW**

**CUSTODIAN  
PROGRAM AIDE  
TEACHER ASSISTANT  
FAMILY COORDINATOR**

**JOB APPLICATIONS CAN BE PICKED UP AT THE  
TRIBAL OFFICE OR AVAILABLE ONLINE AT :  
[WWW.HUALAPAI-NSN.GOV/EMPLOYMENT](http://WWW.HUALAPAI-NSN.GOV/EMPLOYMENT)**

**APPLICATIONS WILL NEED THE FOLLOWING ITEMS  
ATTACHED TO APPLICATION:**

**PROOF OF HIGH SCHOOL DIPLOMA  
FINGER PRINT CLEARANCE CARD  
FIRST AID/CPR  
FOOD HANDLERS**

**[WWW.HUALAPAI-NSN.GOV/EMPLOYMENT](http://WWW.HUALAPAI-NSN.GOV/EMPLOYMENT)**

**Hualapai Game & Fish • Request for Bids***Submitted by: Winkie Crook | Hualapai Game & Fish*

**HUALAPAI GAME & FISH  
P.O. BOX 249  
PEACH SPRINGS, AZ. 86434  
PHONE: (928) 769-2227**

**REQUEST FOR BID'S  
FOR THE 2021  
EXCLUSIVE AND SCHOLARSHIP ELK HUNTS  
DATES: AUGUST 26 - SEPTEMBER 10 2021**

**1— HEAD COOK & 1— ASSISTANT COOK / JANITOR**

The Hualapai Game & Fish Department is seeking bids from qualified individuals to cook and shop for the food and clean during the exclusive and Scholarship Hunts scheduled. Cook and helper must be able to interact with the hunter and guide in a friendly manner.

Hualapai Game & Fish will provide the food and necessary cookware, utensils, and dishware.

Work site will be in a remote camp like setting. Work hours at maximum 18 hrs. daily . (4a.m.— 10p.m.) Lodging and meals are provided.

Please submit a **sealed bid, that includes;**

- Statement of you qualifications.
- Price quote per hour / per day.
- Proof of food Handler's Card
- Also a menu list of Breakfast and Dinner

**BIDS WILL BE ACCEPTED UNTIL**

**July 30, 2021**



**HUALAPAI GAME & FISH  
P.O. BOX 249  
PEACH SPRINGS, AZ. 86434  
PHONE: (928) 769-2227**

**REQUEST FOR BID'S  
FOR THE 2021  
TROPHY BULL ELK HUNT'S  
DATES: SEPTEMBER 11 - 16 2021  
SEPTEMBER 18—23 2021**

**1— HEAD COOK & 1— ASSISTANT COOK / JANITOR**

The Hualapai Game & Fish Department is seeking bids from qualified individuals to cook and shop for the food and clean during the 1st and 2nd, Trophy Bull Elk Hunts scheduled. Cook and helper must be able to interact with the hunter and guide in a friendly manner.

Hualapai Game & Fish will provide the food and necessary cookware, utensils, and dishware.

Work site will be in a remote camp like setting. Work hours at maximum 18 hrs. daily . (4a.m.— 10p.m.) Lodging and meals are provided.

Please submit a **sealed bid, that includes;**

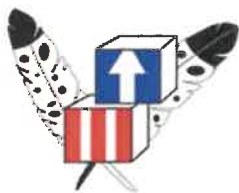
- Statement of you qualifications.
- Price quote per hour / per day.
- Proof of food Handler's Card
- Also a menu list of Breakfast and Dinner

**BIDS WILL BE ACCEPTED UNTIL  
August 6, 2021**

# EDUCATION & TRAINING

**Hualapai Head Start • Enrollment and Re-Enrollment**

*Submitted by: Pearl Sullivan | Hualapai Head Start*



## **GIVE YOUR CHILD A HEAD START ENROLL TODAY!**

**Hualapai Head Start  
Ages 3 - 5  
479 Hualapai Way  
Peach Springs, AZ 86434  
(928) 769-2522**

**School starts August 25, 2021**



Quality learning  
opportunities to  
promote school  
readiness



Family Support  
services including  
parent education



Health and  
development  
screenings and  
assessments



Disability and Mental  
Wellness support for  
families

**HEAD START SERVICES ARE FREE FOR FAMILIES WHO QUALIFY. COME  
BY THE HUALAPAI HEAD START OR CALL TO TALK TO ENROLLMENT  
STAFF IF YOU HAVE QUESTIONS.**



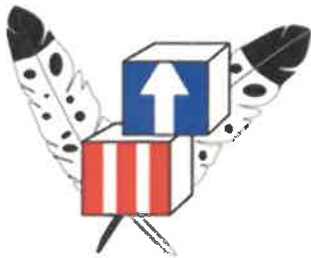
Hualapai Head Start  
**Re-Enrollment**  
**is now**  
**open!**



**CALL (928) 769-2522 TO  
SCHEDULE A RE-ENROLLMENT  
APPOINTMENT.**





**Hualapai Head Start • Volunteers Needed***Submitted by: April Keller | Hualapai Head Start***HUALAPAI HEAD START**

479 Hualapai Way Peach Springs, AZ 86434-0125

P.O. Box 179

Phone: (928) 769-2522 Fax: (928) 769-2457



May 25, 2021

**Head Start Announcement for Parents and Tribal Department Employees**

**Heads Start Program's** long-term goals provide a framework for the program's mission, including priorities related to education, nutrition, health, and parent and family engagement program services. We also support approaches that encourage cultural and linguistic responsiveness, school readiness goals, goals specifically on child-development and early learning outcomes in each of the developmental domains (approaches to learning, social and emotional development, language and literacy, cognition, perceptual, motor and physical development).

Hualapai Tribe Head Start is a program that follows Head Start Performance Standards and the Head Start Act requirements. Head Start staff are a work in progress towards their own professional education growth. We are here to prepare children for a life-long learning through school readiness goals.

**In need: Head Start needs volunteers. Parent Volunteers, Tribal department employee volunteers.**

Head Start is extremely short staffed due to last year's concerns for health and safety. With continuing efforts to hire, everyday poses a challenge to ensure we can stay open or close. Please commit to your community and **VOLUNTEER!**

Tribal employees you are allowed to volunteer three hours with pay at Head Start. Ask your Director, call Human Resources, and learn how you can **VOLUNTEER** for Head Start.

**Requirements:**

Physical and TB shot    Fingerprint Clearance Card    Background check

Looking forward to your community service for our Head Start Program. Your support means the world to children and to help keep the center open.

Hankyu

**Mission**

Our mission for the Hwal'bay Head Start is to provide quality education, to preserve Hwal'bay culture and embrace diversity. Head Start program is empowered to embrace healthy child development, nutrition, serve children with disabilities and provide services to low income families who will create and believe in a positive future.

**Vision**

Our vision at the Hualapai Tribe Head Start will provide a strong learning foundation with cultural values to empower children and families to become future leaders, and rebuild a community that embraces their culture for success.

**Valentine Elementary School • Kindergarten Jump Start***Submitted by: Paula Blout | Valentine Elementary School*

# Kindergarten Jump Start

**Who:** Incoming Kindergarten Students for the 2021 - 2022 School Year

**When:** July 19 - August 5 (Monday - Thursday)

**Time:** 8:00 - 1:00

**Where:** Valentine Elementary School

12491 North Byers Street

Truxton, AZ 86434

(928)769-2310

**What students will be working on:**

- Letter Names
- Letter Formation
- Letter Sounds
- Numbers from 0 - 10
- Nursery Rhymes
- How to be in Kindergarten



Transportation and breakfast & lunch will be provided for free

Give your child the opportunity to start the school year off strong by attending our free Kindergarten Jump Start.

**If you are interested in having your child attend, please call Ms. Blount to sign up before July 8th.**

**Peach Springs Elementary • Enrollment Event**

*Submitted by: Lisa Norton | Peach Springs Elementary*

# **Music Mountain Academy High School Enrollment Event**

**June 10th, 3:00-6:00pm**

**Peach Springs Elementary - Library**

***PSUSD #8 is happy to announce we are now accepting enrollment for  
Music Mountain Academy:***

***Grades 9-12 (ages 14-21)***

***\*On-Campus Tutoring, WiFi, and Teacher Office hours\****

***\*Special Education Courses and Services Available\****

***As well as Sports!***

**If you or your student have missed this date, please come by the Elementary School and enroll any day, Monday-Thursday, from 8am-4pm. We look forward to talking with you!**

---

## ***Peach Springs Elementary & Middle School Enrollment Dates:***

Thursday, June 24th, 3-6 pm

Tuesday, July 6th, 4-6 pm

Thursday, July 8th, 4-6 pm

Tuesday, July 13th, 4-6 pm

Thursday, July 15th, 4-6 pm

Tuesday, July 20th, 4-6 pm

Thursday, July 22nd, 4-6 pm

**As always, please call the District Office at 928-769-2202, ext. 100 for any questions you have. We look forward to seeing you at one of these events!**



**Peach Springs Elementary • Technology Turn-In**

*Submitted by: Lisa Norton | Peach Springs Elementary*

# Peach Springs Unified School District #8

**ATTENTION: PARENTS & GUARDIANS**

## TECHNOLOGY TURN-IN

**Month of June**

**Monday-Thursdays, 8am-4pm**

### **Devices:**

1 Chromebook laptop & charger

1 Verizon jetpack & charger

If you have headphones or a mouse,  
please return that as well.

**Peach Springs Elementary School**

**403 DIAMOND CREEK ROAD**

**P.O BOX 360**

**PEACH SPRINGS, AZ 86434**

**PHONE: 928-769-2202**

**FAX: 928-769-1046**

**Email: [peachinfo@psusd8.org](mailto:peachinfo@psusd8.org)**

**Change your Path • Start with the GED**  
*Submitted by: Lisa Puente Siyuja | Hualapai Education & Training Center*



CHANGE YOUR PATH  
**START WITH THE GED®**

"The GED has given me purpose.  
It has opened up several doors  
for me. It has changed my life."  
— Shantelle, GED Grad

WHETHER IT'S A NEW CAREER OR GOING TO COLLEGE,  
IT ALL BECOMES **POSSIBLE** WHEN YOU EARN YOUR GED.

**GET STARTED AT GED.COM**

FIND A NEARBY CENTER, PREP AT YOUR PACE, BE READY TO PASS.

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Hualapai Education & Training Center  
GED Preparation Program  
460 Hualapai Way, Peach Springs, AZ  
Contact: M-F 8:00-5:00 p.m. Phone: (928) 769-2200

**Assistance**  
*Submitted by: Amanda Abbie*

Hello,

My name is Amanda Abbie and I live in Reno, Nevada. I am an enrolled member of the Hualapai tribe. I am writing to offer my services to guide any student who is interested in the field of psychology or mental health (my degrees are specifically mental health but other students are welcome too).

Currently, I am enrolled in a post-baccalaureate program for Clinical Psychology & Ph.D. As a student, I lacked guidance in terms of taking the required classes to be accepted into a Ph.D. program. While I did graduate to earn my AA, BA, and MA, there were other classes that could have helped prepare me for graduate school because just graduating is not always enough. Taking classes that pertain to your field of study is highly recommended. For instance, psychology programs look for research motivated students and you should try to obtain as much knowledge about statistics, theory, and clinical interests as possible. Getting to know the basics of your program will only help you improve and be confident in those areas.

If you decide to meet with me, there are several things we can work on together:

- Course work
- Creating a Curriculum Vitae or preparing for one
- Scholarship writing and preparations
- Getting to know instructors for letters of recommendations (even if you are shy, there are ways to get around that)
- Or we can simply just talk about what it is like to be in school

My intent is to be a guide for students as you make your way through higher education. There is not a fee or cost involved. I just want to give back to the community with support. Therefore, if you ever want to talk about school or ask about what you need to do to move forward, please feel free to contact me through my email...aabbiehall1010@gmail.com. I look forward to hearing from you.

Warmly,  
Amanda Abbie

## HEALTH & SAFETY INFORMATION

### News from Around Our 50 States • Arizona

*Submitted by: Charlotte Navanick | Ute Tribe Public Relations | <https://usatoday.com/>*

*From USA TODAY Network and wire reports | Published May 26, 2021*

<https://www.usatoday.com/story/news/50-states/2021/05/26/farmworker-fairness-nasal-spray-fix-even-lottos-news-around-states/116566130/>

#### Phoenix:

A Native American nation says a lack of direct outreach and trust kept it from participating in COVID-19 vaccine trials. Moderna asked the Hualapai Tribe by email about participating in its vaccine trial. Tribal officials asked the company to go through its media team, meet face-to-face or arrange an online video meeting, Hualapai Chairman Damon Clarke said. The small community of 2,300 registered members was fearful of becoming mere test subjects in a larger experiment. In the end, Moderna representatives did nothing outside of email, and with so little information and no trusted relationship with the company, Clarke said Hualapai leaders declined to participate. Even if the Hualapai Tribe, nestled along the southwest corner of the Grand Canyon, had wanted to participate in COVID-19 research trials, Clarke said it would not have had the resources to do so. "The federal government, they only appropriate so much money to the Indian Health Services ... our expectations are high, and yet we get the lowest medical treatments in the country," he said. Only two of Arizona's 22 federally recognized tribes – the Navajo Nation and the White Mountain Apache Tribe – participated in COVID-19 vaccine trials, according to David Wilson, director of the Tribal Health Research Office at the National Institutes of Health. ■



## Tribes were often overlooked in COVID-19 vaccine trials, frustrating Indigenous leaders

Submitted by: Charlotte Navanick | Ute Tribe Public Relations | <https://azcentral.com/>

Amanda Morris, Arizona Republic | Published May 25, 2021

<https://www.azcentral.com/story/news/local/arizona-science/2021/05/25/mistrust-leads-low-tribal-participation-covid-19-vaccine-trials/7291596002/>

An email. That's how Moderna, an American biotechnology company, asked the Hualapai Tribe about participating in its COVID-19 vaccine trial. Tribal officials asked the company to go through its media team, meet face-to-face or arrange an online video meeting, Hualapai Chairman Damon Clarke said. The small community of 2,300 registered members was fearful of becoming mere test subjects in a larger experiment.

In the end, Moderna representatives did nothing outside of email and, with so little information and no trusted relationship with the company, Clarke said Hualapai leaders declined to participate. "It's just like being hesitant about having someone come in and saying, 'Can I borrow your vehicle for a week?' I mean that's how we take it," he said. "We're protective of our nation."

Moderna did not reach out again, he said. Even if the Hualapai Tribe, nestled along the southwest corner of the Grand Canyon, had wanted to participate in COVID-19 research trials, Clarke said it would not have had the resources to do so.

"We were impacted significantly with our resources," he said. "The federal government, they only appropriate so much money to the Indian Health Services ... our expectations are high and yet we get the lowest medical treatments in the country."

The Hualapai Tribe's situation is not uncommon. Only two of Arizona's 22 federally recognized tribes — the Navajo Nation and the White Mountain Apache Tribe — participated in COVID-19 vaccine trials, according to David Wilson, the director of the Tribal Health Research Office at the National Institutes of Health. That reflects nationwide trends showing that Indigenous people were underrepresented in some COVID-19 vaccine trials.

According to Food and Drug Administration fact sheets for the vaccines that have so far received emergency use approval, 0.8% of participants in the Moderna trial were Native, 0.6% of participants in the Pfizer trial were Native

and 9.5% of participants in the Johnson & Johnson trial were Native. Based on the last available Census data from 2010, individuals identifying as American Indian and Alaska Native, either alone or in combination with another race, made up about 1.7% of the U.S. population. By 2060, the Census Bureau projects that this figure will be 2.4%.

Moderna did not respond to requests for comment about the Hualapai incident but pointed to public statements the company has made about diversity and inclusion. In one such statement the company said it was working closely with clinical research sites to enroll a diverse group of participants into its study, with a goal that participants would be representative of communities at highest risk for COVID-19.

Indigenous people have been disproportionately affected by the pandemic. CDC data shows that Native Americans and Alaska Natives are 3.5 times more likely to be diagnosed with COVID-19 and almost twice as likely to die from COVID-19 than white people. Despite the disproportional impact of COVID-19 on these communities, Indigenous populations were also underrepresented in some trials for COVID-19 treatments, such as Gilead's trial of its antiviral drug remdesivir, for which 0.7% of participants identified as American Indian or Alaska Native.

Health care experts, tribal leaders and researchers say a lack of resources, outreach and trust, added to the pressure to finish COVID-19 trials quickly contributed to Indigenous underrepresentation in some trials.

### A history of trauma built mistrust

The FDA has previously urged pharmaceutical companies and researchers to recruit racial minorities and others disproportionately affected by COVID-19 into trials and released guidance in November 2020 on how to do so. But that guidance was not a requirement and there is no enforcement to ensure diversity in clinical trials. Because of this, Abigail Echo-Hawk, director of the Urban Indian Health Institute and a member of the Pawnee Nation of Oklahoma, said companies may try to recruit diverse participants, but rarely succeed in meeting their goals.

"We should be a majority of who is within the clinical trial recruitment because we are the hardest hit," she said. She said the trends of underrepresentation seen in some COVID-19 trials are consistent with what she has noticed in the past: Indigenous populations are often underrepresented in health care studies. In one February study of 230 clinical vaccine trials from the past decade, researchers



Medical assistant Vangie Yazzie (left) administers the Pfizer COVID-19 vaccine to Director of Nursing Monica Jones at the Dr. Guy Gorman Senior Care Home on the Navajo Nation in Chinle on Dec. 18, 2020  
*Thomas Hawthorne/The Republic*

found that American Indian or Alaska Native individuals made up 0.4% of participants across all studies. That study also found that roughly half of the studies reporting race and ethnicity did not include American Indian or Alaska Native individuals at all.

In the case of COVID-19 trials, Echo-Hawk blamed the lack of representation on researchers' desire to move quickly. "It's bad science," she said. "It's not representative of the population of people that it is attempting to serve, and if it doesn't include us, then how do you know that it's going to work the same for us?"

Because each tribe is a sovereign nation, Echo-Hawk said researchers need to work with tribal governments and tribal institutional review boards. The role of the review boards and governments is to ensure that tribal members are not being taken advantage of and that the study is safe and beneficial for them. This adds additional steps for companies and researchers.

"These are absolutely necessary. They're what protects our community," Echo-Hawk said. "Going through a process for an IRB that's going to take four weeks somewhere else is going to take six months on a tribe. When pharmaceutical companies and researchers look at that, they automatically think, 'I don't have the time.'"

Many Indigenous people want to participate in health care research, she said, but they need to be able to trust the researchers first. She said there is a history of unethical, harmful scientific research on Native Americans and Alaska Natives, including a 1950s experiment in which the U.S. Air Force administered radioactive iodine to 120 people — most of whom were Alaska Natives.

This history is one reason why Hualapai leaders were hesitant to participate in the Moderna trial, Clarke said. He remembers what happened to their neighbors in the Grand Canyon, the Havasupai Tribe, when members agreed to give blood samples to Arizona State University researchers in the 1990s for a diabetes study.

In that case, a Havasupai tribal member later discovered that the blood samples were used for other research purposes, including schizophrenia, ethnic migration, and population inbreeding, all of which are culturally taboo topics for the tribe. The tribe filed a lawsuit, which it later won.

"They say that they're going to do this one thing, so if they go outside of that ... it's detrimental," Clarke said. The Havasupai Tribe declined to speak with The Arizona Republic. Historical trauma is one of the reasons why Hopi Tribe Chairman Timothy Nuvangyaoma said his community is reluctant to participate in trials. He said he couldn't recall any instances where the Hopi Tribe consented to participate in a clinical trial. "What it comes down to is a five letter word: trust," Nuvangyaoma said. "I just can't see

our community members being treated ... as lab rats on a clinical trial that has no certainty in the short amount of time that they're coming up with these vaccinations." Nuvangyaoma said he doesn't recall any companies or researchers reaching out to the Hopi Tribe to participate in trials, but said the tribe already deals with inequitable health care access and medical resources.

"If anyone approached the tribe, we wouldn't participate because we don't have the health resources to address side effects," Nuvangyaoma said. "Our response to COVID-19 was a little different in that we're a smaller community ... our community elders are precious and we need to put much more focus on protecting each of these villages." Instead of trying to engage with researchers for trials, Nuvangyaoma said much of the tribe's resources were dedicated to COVID-19 mitigation and handling any outbreaks in the community.

### Preventing 'helicopter research'

There are some programs working to build trusted relationships between researchers and tribal communities, such as the Community Engagement Alliance Against COVID-19 Disparities (CEAL). The program is funded by the National Institutes of Health and runs in 11 states, including Arizona. It works closely with communities hardest hit by COVID-19 to conduct community-engaged research, increase COVID-19 awareness and reduce misinformation and mistrust among these populations. Researchers with the project aim to prevent a phenomenon they called "helicopter research."

Helicopter research occurs when researchers collect data on a group of people, then leave without maintaining a relationship with the community or using the research to benefit the community, said Samantha Sabo, associate professor and senior researcher with the Center for Health Equity Research at Northern Arizona University.

"It's not acceptable to not be engaged fully with tribal partners," Sabo said. "And that's the history of research, that's where all this mistrust comes from." Sabo, who leads NAU's CEAL efforts, said she acknowledges the need to complete research quickly, especially in a pandemic, but said companies and researchers need to take time to intentionally include groups like Native Americans and Alaska Natives.

Part of the problem is that some pharmaceutical companies didn't know how to approach Indigenous communities, according to Naomi Lee, an NAU assistant professor and researcher who is also a member of the Seneca Nation of Indians. Lee said there was no large-scale outreach to these communities and that the NIH, through the COVID-19 Prevention Trials Network, had to help. "A lot of these pharmaceutical companies did not understand the sovereignty and the data sovereignty that you



have to put in agreements when working with tribal communities," Lee said. "So it was a lot of educating the pharmaceutical companies in the early stages."

Data sovereignty is the right of any Indigenous nation to govern the collection, ownership and application of data from its own people and is intended to prevent the misuse of Indigenous data or biological samples. Another part of the problem was a lack of intentional effort, according to Sabo. That's why many of the earlier trials did not include equal representation of minority groups.

"'Operation Warp Speed' was not intentional in its recruitment strategy to really make sure that there was adequate



U.S. Public Health Service Lt. Kali Autrey is the first IHS employee to receive a COVID-19 vaccine at the Crownpoint Health Care Facility in Crownpoint, New Mexico, as part of the Navajo Area HIS on Dec. 14, 2020. *Courtesy of Indian Health Service*

representation across race and ethnicity," she said.

Once scientists started pointing out the lack of diversity in trials, Lee said the National Institutes of Health created panels of Indigenous experts such as herself to

give feedback to pharmaceutical companies on how they could be more inclusive and how to approach underrepresented groups. A big area of focus was tailoring language for consent forms to address concerns in tribal communities over how their biological samples would be used. Lee said many of these consent forms were "pretty vague," yet had long timelines for keeping and storing samples.

"When you negotiate research, you're negotiating with a sovereign nation. So if I show up with a canned consent form, that's not going to fly," Sabo explained. "These are negotiations that have to happen." Lee said she and others on the panels suggested ways that pharmaceutical companies could make educational and outreach materials accessible, inclusive and culturally relevant. They also gave advice to broaden inclusion criteria for studies.

Some researchers were not including HIV-positive individuals in their studies, but Lee said one recommendation the panel made was to include such people, as long as they were stable and receiving treatment for the condition. Some companies implemented the suggestions, but Lee said others were less willing to change or work with tribes, causing some tribes to pull out of trials. One example she cited was the Lummi Nation in the state of Washington, which withdrew from AstraZeneca's COVID-19 vaccine trial last fall. Efforts to engage and involve tribal communities came too late for some trials, Sabo said. When CEAL

launched in September 2020 and started its efforts in Arizona, Moderna and Pfizer had already started their trials. Then the fall and winter surge began to hit.

By December, Sabo said many tribes were shut down and stayed that way until February or March — meaning they didn't have the resources or time to go through clinical trial processes and needed to focus on taking care of sick people.

"There's just no room for anything but the essentials," Sabo said, "so research is extra." In the future, she and Lee both hope that pharmaceutical companies can learn from this experience to implement better outreach strategies and build better relationships with underrepresented communities.

### Successful tribal engagement takes time

David Wilson, of the National Institutes of Health Tribal Health Research Office, said one goal of the office was to provide accurate information to tribes if requested and provide inquiring tribes with a list of trial opportunities they could choose to participate in. Whether they actually participate, he said, is out of his control.

Wilson, who is a member of the Navajo Nation, said a tribe's participation in research can depend on its capacity to do so. For example, he said, the Navajo Nation — one of the country's largest tribes in terms of population and reservation size — had the capability to conduct trials. "Other tribes have neither the capacity or the infrastructure to do these kind of things," Wilson said.

But the Navajo Nation and White Mountain Apache Tribe had another advantage when it came to their abilities to join trials: They had a long-standing relationship with the Johns Hopkins Center for American Indian Health, which operates several health care facilities in Arizona, including in both tribal communities. Over the past 35 years, the Navajo Nation and White Mountain Apache Tribe have participated in numerous clinical trials, including some run by Pfizer, said Laura Hammitt, director of the Infectious Disease Prevention Program at the Johns Hopkins Center for American Indian Health.

Hammitt said several of these trials helped improve the health of those participating, such as when Johns Hopkins worked with the White Mountain Apache tribe on a study where infants received an oral rehydration solution as a treatment for diarrhea. The study showed that the solution helped prevent infant death from diarrheal disease. When the Johns Hopkins center approached the Navajo Nation about the Pfizer trial, Jill Jim, executive director of the Navajo Department of Health, said the relationship helped them make a decision to participate in the trial. "Established relationships go a long way in Indian Country," she said. First and foremost, though, Jim said the Navajo Nation institutional review board had a responsibility



ity to make sure the study would be safe and beneficial for tribal members. Because Pfizer already had good results from their earlier stage trials, Jim said there was greater confidence that this trial would be safe and effective.

"In any typical research there has to be a benefit to the research that they're doing, that's one expectation ...

What is the benefit to individuals?

What is the benefit to society?" Jim said. In this case, Jim said one benefit of participating was getting people vaccinated sooner to help slow the spread of COVID-19 and prevent further deaths. Even those

who initially received the placebo in the study were able to get the vaccine once it received emergency use authorization from the Food and Drug Administration.

Another potential benefit is giving scientists the ability to assess whether the vaccine would actually be able to help Indigenous populations.

"It's certainly possible that there are physiological differences in responses across different racial and ethnic populations, but I think the much bigger difference is actually just the underlying epidemiology of a disease," Hammitt said. She said different vaccines or medications may be better for a given population based on factors like underlying disease or accessibility.

Still, after multiple discussions and debates, when the Navajo Nation Human Research Review Board approved Pfizer's COVID-19 vaccine study on Aug. 27, there was mistrust among some tribal members, Jim said. Personal choice was emphasized by tribal leaders and researchers, she said, and there was no pressure on tribal members to participate if they were not comfortable doing so.

In all, Hammitt said the Pfizer trial enrolled 277 participants on Navajo and White Mountain Apache lands, of whom 82% were Native American. The Navajo Nation was also approached about participating in the Novavax trial, according to Hammitt. But she said by the time officials were approached in February, the nation was already busy rolling out two emergency-use approved COVID-19 vaccines. That meant it was not feasible to enroll people in a trial where participants may receive an experimental vaccine or a placebo when an already-approved vaccine was available. The Johns Hopkins center did not reach out to other tribes in Arizona because it focused on working in places where it had existing infrastructure, mostly due to



Tracy Le, a clinical pharmacist, gives vaccinations to local residents at San Carlos Apache Healthcare Corporation in San Carlos, Ariz. *Nick Oza/The Republic*

the regulatory requirements and fast timelines needed for the trials. If other tribal communities in Arizona wanted to participate in COVID-19 trials, Hammitt said doing so would have been challenging.

"With COVID-19, we had the added challenge of the timeline not being conducive to starting a clinical trial unit from scratch. That made it harder for some communities to participate," she said. Though every clinical trial has different requirements, she said tribes would likely have needed to have access to trained staff, a facility to collect biological samples, a laboratory, laboratory equipment, and storage freezers.

### Starting from the ground up

These are the kinds of challenges Jeff Henderson had to deal with when he was setting up two different trial sites in South Dakota. As the president and CEO of a nonprofit health research organization called the Black Hills Center for American Indian Health and an enrolled member of the Cheyenne River Sioux Tribe, he had experience with health care work. Still, he said his tribe never had experience with any industry-sponsored late-stage clinical trials. "We've never before had the opportunity to decide to participate," he said.

Henderson said no pharmaceutical companies reached out to him to do any trials. Instead, he credits the National Institutes of Health outreach and COVID prevention network program with enabling his tribe to participate. Even then, it was a challenge to get both sites running. At one of his sites, he is acting as the lead investigator for a Novavax vaccine trial, and at the other site, he is running a COVID-19 treatment study called ACTIV-2 that includes



People listen at an unveiling of the new mobile vaccine unit at the Gila River Indian Community on April 26, 2021. *Patrick Breen/The Republic*

monoclonal antibody therapies. The sites are in Eagle Butte and Rapid City. The Rapid City site also got approval in late April to be part of Sanofi's late-stage COVID-19 vaccine trial, according to Henderson. The Sanofi vaccine trial has not yet started.

At the Eagle Butte site, Henderson said there was already some existing infrastructure, but additional money was needed to get the right equipment and staff. He received \$100,000 from the NIH to start up the site, and \$1.2 million from Novavax as part of a compensation agreement for enrolling participants.

The other site was started from scratch: There were no refrigerators or freezers, no staff, no I.V. infusion medical equipment, no computer or phone system and no clinical



space. Henderson said he also received about \$128,000 from the NIH to start the Rapid City site, but expenses quickly piled up. Henderson had to buy medical equipment, set up a phone and computer system, hire employees and lease a clinical space for \$5,000 a month. He used money from the Black Hill Center's commercial credit line to help cover costs. By late February, he said they spent all the money in their \$100,000 credit line, plus \$50,000 more from the center's general funds. So he asked the NIH for additional funding and received \$76,000. He also has received some medical equipment, such as I.V. infusion chairs, from the trial sponsor for that site.

Another challenge to starting trials was the consultation and approval processes. For the Eagle Butte site, which is on tribal land, he had to wait for approval from the tribe and a regional institutional review board. He said approval from the regional institutional review board came on Dec. 28, 2020. He didn't get the final green light from Novavax until Jan. 21, mere weeks before the enrollment period for the study closed the second week of February.

In all, Henderson said he was able to enroll 219 people into the Novavax trial, 95% of whom were Native American, but believes he could have recruited more if he had more time. Still, Henderson said he's grateful for the opportunity to participate because it enables the tribe to have better health care infrastructure for future studies. The Lummi Nation and Nooksack Indian Tribe, both located in northwest Washington, faced a similar time crunch for Novavax trial enrollment, according to Frank James, the health officer for the Nooksack Indian Tribe and a clinical assistant professor at the University of Washington.

Neither tribe reached final approval for Novavax's vaccine trials until late January, according to James, giving them just a few weeks to recruit volunteers. In total, Novavax-enrolled about 200 participants from both nations and enrolled about 750 Indigenous participants across all of its trial sites, said Lisa Dunkle, vice president and global medical lead for Novavax.

The time crunch came after weeks of back and forth negotiations between the tribes and Novavax to develop a plan that made sense for tribal participation, he said. "It's actually quite difficult," James said. "To the credit of Novavax and to the credit of NIH and the University of Washington, they were able to navigate that." He said that Novavax's willingness to delay things by weeks and work with the tribes was a "really big deal," and overall, it was a positive experience, as well as a necessary process.

The study was done jointly with the University of Washington, which already had a long-standing relationship with the tribe. James has worked with the Nooksack Indi-

an Tribe for 15 years and has worked intermittently with the Lummi Nation for 30 years. He said researchers had to work to overcome hesitancy stemming from historical trust violations and then establish credibility. Each tribe had its own process to reach agreements with research partners and each approved consent forms for the study separately, according to James. Among some of the accommodations made were an agreement over data ownership that gave tribes some control over what data is published and ensured that trial participants would not be identifiable, according to James. He said Novavax also agreed to dispose of biological samples in a culturally respectful manner.

When working with each tribe, Dunkle said the company had to be flexible, but she thought the requests from the tribes were reasonable. "They want to protect their people from the same things that any rational person would want to protect a loved one from," Dunkle said. Physical limitations such as lack of transportation and Wi-Fi were also barriers to tribal participation. For the Novavax trials, participants were required to report symptoms or side effects through their phones, but many people may not have had reliable access to internet or cell service, Dunkle said. Novavax had to provide extra support to overcome these barriers.

Novavax could not accommodate every request. Dunkle said Henderson had requested a mobile unit for the trial so he could travel around the reservation to conduct vaccinations and check-in appointments with participants. But Dunkle said that wasn't feasible because of regulatory requirements for sites where vaccines could be shipped and stored.

In the end, Dunkle said spending extra time and effort to include Indigenous participants was worth it and she and other employees at Novavax learned a lot through the process. "My scientific perspective is that there won't be much difference in terms of response to the vaccine and efficacy of the vaccine," Dunkle said. "But I think there's a huge difference in the importance of developing trust not only in our company, in our vaccine, but in the medical profession as a whole."

She said the company hopes to be able to include Indigenous participants and work with tribes again for Novavax's COVID-19 trials in children or in other trials moving forward. "I think that Native Americans have been badly treated for hundreds of years and it's time to change that," she added.

### **Community-led efforts**

Failing to include Indigenous people in vaccine trials can deepen mistrust in vaccines and slow vaccine rollout, according to Echo-Hawk, of the Urban Indian Health Institute. As she works on distributing vaccines, she hears many questions about whether the vaccines were tested

on Native Americans and Alaska Natives. "The non-inclusion of Natives in trials makes Native people more hesitant in vaccines and treatments," Echo-Hawk said. But while she would like to see more outreach and relationship-building, Echo-Hawk believes that efforts led by the community, rather than outsiders, are the most successful. She advocates for more money to go directly to tribes so they can bolster their own health care infrastructure and conduct future health research themselves.

"They understand the community needs, but they need the resources to do it," she said. Community-led health care efforts have been critical in the fight against COVID-19, said Floribella Redondo-Martinez, executive director of the Arizona Community Health Workers Association. The association trains and supports community health workers who act as a bridge to connect communities to health organizations. These workers come from the communities they serve, with 17 Arizona tribes in the program, she said.

Redondo-Martinez said one of the association's goals was to ensure COVID-19 trials would be inclusive, but higher priority needs quickly took over, such as addressing misinformation and ensuring vaccine accessibility. "We're really overstretched," she said. "The funding is not there. The state needs to understand that we need to have funding

for our community."

She said she would like to see the association receive more money to hire and train additional community health workers. While Wilson works with the NIH to do tribal outreach, he said he also wants to encourage tribes to train and educate more biomedical and scientific researchers within their own communities. He said if Native people run trials in the future, it could increase Indigenous participation.

"If our own people conduct it, we feel more comfortable about how the research is handled, how the data is handled and how it is reported out to the broader scientific community," he said. This is one of Henderson's goals. He wants his trial sites to become national Indigenous clinical trial sites in the future and potentially expand his operations to work with additional tribes.

In an ideal world, Nuvangyaoma said he would like to see tribes like the Hopi receive support, funding and other resources needed to conduct health care research in their communities. To do that, he said his tribe would need a laboratory or facility, scientific equipment, and money. "It's a dream, and we hold on to that with hope," he said. Pfizer and Johnson & Johnson did not respond to requests for comment for this story.

### Hualapai Animal Control • Notices

*Submitted by: Marla Bradley | Hualapai Animal Control*



**Hualapai Animal Control  
has moved to a new location.**

**OUR OFFICE IS NOW LOCATED IN THE BASEMENT OF THE HEALING HOUSE.**

**THERE IS NO DIRECT LANDLINE TO OUR OFFICE BUT IF YOU'RE IN NEED OF OFFICER ASSISTANCE; CALL HUALAPAI NATION POLICE DEPARTMENT.**

**928-769-2220**





# DON'T FORGET US!

## CAR TEMPERATURE PET SAFETY CHART

How long does it take  
for a car to get HOT?

VEHICLE TEMPERATURE		
Outside Temp (F)	Inside Temp (F)	
	10mins	30mins
70°	89°	104°
75°	94°	109°
80°	99°	114°
85°	104°	119°
90°	109°	124°
95°	114°	129°



**DOGS DIE EVERY SUMMER**  
In minutes your  
car temps are deadly!



VeterinaryClinic.com



**Hualapai Code Enforcement**  
**Animal Control Office**  
**Peach Springs, AZ. 86434**  
**(928) 769-2220**  
**Hualapai\_animalcontrol@hotmail.com**



# ***THE SUN & YOUR PETS***



**WHAT is HEATSTROKE?** Heatstroke is when normal body mechanisms can't keep the body's temperature in a safe range. Animals don't have efficient cooling systems like humans (who sweat) and can get overheated easily.

## **SIGNS OF HEATSTROKE**

### **In dogs:**

- **Rapid breathing**
- **Bright red tongue**
- **Red or pale gums**
- **Thick sticky saliva**
- **Depression**
- **Weakness**
- **Dizziness**
- **Vomiting**
- **Diarrhea**
- **Shock/coma**
- **Even unconsciousness**

### **In cats:**

- **Rapid breathing**
- **Redness in mouth**
- **Sweaty feet**
- **Stumble/Stagger**
- **Excess Grooming**
- **Relentless**
- **Drooling**
- **Vomiting**
- **Lethargy**
- **Panting**



### **What you can do to help your animal:**

1. Put your dog in a cool well-ventilated area;
2. Wet fur with a cool towel or cool water;  
(DO NOT USE COLD WATER - you have to lower their body temperature slowly.)
3. Give your dog fresh, cool water to drink or Pedialyte



**If your dog shows any of these signs of heat stroke; call your veterinarian right away.**  
**Manzanita Animal Hospital:** (928)753-6138  
**Kingman Animal Hospital:** (928)757-4011



WITH THE SUMMER COMING AROUND ... RABIES CAN BE FATAL: THIS IS WHAT YOU NEED TO KNOW

# Rabies

## How it spreads

### ANIMAL

**BITE:** The farther away from brain, the longer virus takes to spread

**Infected animals:** Show no fear for humans; act very agitated



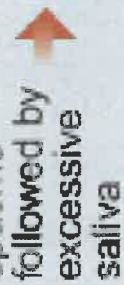
**Dog:** Another common rabies source

## Symptoms in humans

- **Fever, depression**
- **Agitation**
- **Painful spasms followed by excessive saliva**
- **Death within a week without vaccine**



**Treatment:** Hospitalization, immune globulin injections, anti-rabies vaccine



**Foaming at mouth after drinking:** Produced by spasms in throat

**VIRUS:** Spreads through central nervous system

IF THIS HAPPENS TO YOU:

REPORT IT IMMEDIATELY!!

GET MEDICAL ATTENTION!!

CALL HUALAPAI CODE ENFORCEMENT/ANIMAL CONTROL

AND EMS @ 928.769.2205



**DON'T TAKE THE RISK!!**

IF YOU ARE A PET OWNER; BE RESPONSIBLE AND HAVE YOUR CAT/DOG VACCINATED EVERY YEAR!! If you are having issues with skunks and squirrels, we can assist but if you have a persistent pest control with these critters. Please call Mohave Pest Control @ 928-377-3365



**Hualapai Health, Education & Wellness • Emergency Document Binder***Submitted by: Claudette Walker | Hualapai Health, Education & Wellness***EMERGENCY DOCUMENT BINDER****Why have an Emergency Document Binder?**

Even if you never experience an emergency such as a fire or a need to quickly evacuate your home, having such a binder helps you organize these important documents and know where to find them. How frustrating is it to need something and not know where you've put it? And if there is an emergency, you don't have to spend time hunting down documents and information. Grab your binder!

**Points to Ponder:**

Consider your personal family needs and adjust what to include accordingly.

If you have a safe in which to lock this binder, you might want to keep the originals in it.

If you DO NOT have a safe in which to lock this binder, you DO NOT want to keep originals in it.

Either way it is always a good idea to have copies of originals.

Consider scanning and backing up all documents to a flash drive and keep it stores in a safe place.

**The Process/How To:****STEP ONE:**

- \*Purchase a 2-3" binder
- \*Dividers
- \*Sheet Protectors
- \*Zipper Pouch

**STEP TWO:**

- \*Review list of items to include and determine what you need

**STEP THREE:**

- \*Gather those items

**STEP FOUR:**

- \*Make copies of your documents

**STEP FIVE:**

- \*Organize the items in your binder using tabs and sheet protectors

**STEP SIX:**

- \*Store in a secure, but easy for you to access place

**STEP SEVEN:**

- \*Update your documents regularly and as needed

***FOR MORE INFORMATION, YouTube has lots of how-to videos!***

## Suggested Items to Include:

Personal Information such as...

Copies of the front and back of Driver's Licenses

Social Security cards

Passports

Copy of all your Logins and Passwords

Family Information Sheet (include extended family) with addresses, phone numbers, emails, birthdays, anniversaries

Marriage License / Divorce Papers

Birth Certificates

Church documents such as baptism, confirmations, catechism, etc.

Immunization Records

Medication lists with a list of medical conditions and allergies

Medicare information

Life Insurance policy Information

Auto, home, and other insurance policy documents

Banking account information including copies of the front and back of debit cards

Credit Information including copy of front and back of credit card, credit reports, loan documents

Financial/Investment Information including broker or representative contact information

Personal Financial Statement

Portfolio Summary

Copies of Investments

Legal/Estate Documents such Living Wills and Trusts including contact information

Vehicle Information – titles, loan info

Housing – Deeds, mortgage documents, property tax info

Photographs of all Furnishings – to be used in loss or fire as proof of possession for your insurance company

Resumes

Cash in small bills in case ATMs aren't working or banks are closed

Your Family Emergency Evacuation Plan with an established place to meet and contact info for an extended family member living outside of your area for everyone to check in with in the event family members are separated.

Backup copies of keys (place in the zipper pouch)

Add anything else you can think of!

UPDATE DOCUMENTS FREQUENTLY AS NEEDED.

**Peach Springs Health Center • Dental Fluoride Varnishing***Submitted by: Rebecca Rice | Peach Springs Indian Health Center*

## IHS Clinic

# Dental Fluoride Varnishing

Dental Fluoride varnishing is one of the best ways to prevent tooth decay. Varnish (Cavity Shield) is a topical application that hardens upon contact with saliva therefore is safe to use on younger children. Varnish helps stop tooth decay in its early stages. It can be applied to teeth up to 4X a year to help slow down the cavity causing bacteria.

The application is painless and does not require numbing or drilling in the mouth. Minor risks include: gagging, or a funny taste when applied.

Parker Dental Hygienist, Nida Lerch RDH. BS Will provide dental screening and apply fluoride varnish for Children ages 0-15 every third Friday of the month in Peach Springs Clinic. Please call the clinic for an appointment, Limited walk-ins are available.

**NEXT VISIT IS FRIDAY:** June 18<sup>th</sup>, July 16<sup>th</sup>, August 20<sup>th</sup>, September 17<sup>th</sup>, October 15<sup>th</sup>, November 19<sup>th</sup>, and December 17<sup>th</sup>.





**Hualapai Elderly Services • Fitness Classes and June Menus***Submitted by: Antonia Cogburn | Hualapai Elderly Services*

# HUALAPAI ELDERLY SERVICES

## FITNESS CLASSES

### ZOOM ID & PASSCODE

**The center will be open for fitness classes.**

**You're more than welcome to come in and participate in person.**

<b>Tuesday</b>	<b>8:30 AM—9:30 AM</b>	<b>Active Aging (Fall Prevention: Balance and Strengthen exercises)</b>	<b>Zoom Meeting ID: 847 9497 9173 Passcode: 5H5cU7</b>
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<b>Thursday</b>	<b>8:30 AM—9:30 AM</b>	<b>Active Aging (Fall Prevention: Balance and Strengthen exercises)</b>	<b>Zoom Meeting ID: 847 9497 9173 Passcode: 5H5cU7</b>
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We have coordinated with Athena Crozier, Employees working for Health, Health Educator/Fitness Specialist. She'll be your instructor.

**Change of  
start time  
8:30 AM to  
9:30 AM**

## NOTICE



**PLEASE USE HAND  
SANITIZER AND WEAR  
A FACE MASK IF YOU  
ARE EXPERIENCING  
FLU LIKE SYMPTOMS  
BEFORE PROCEEDING**

© 2021 Hualapai Tribe | hualapai.org | 908.774.1210 | 41324005-46

## Hualapai Health, Education & Wellness • Calendar of Events

*Submitted by: Maria Rocha | Hualapai Health, Education & Wellness*

### Hualapai Education and Wellness Calendar of Events / Groups

#### Groups and Events for June

**928 769 2207 for any information**

#### HH—Healing House

**Most of the groups or events are in the large conference room at the**

**HEW Building**

**MASKS' WILL BE REQUIRED AT EVENTS OR GROUPS.**



# June 2021

Mon	Tue	Wed	Thu	Fri
	1	2	3	4
7 12pm HH Parenting 6pm HH Celebrate Recovery	8 12pm HEW Book II Kinship 12pm HH Anger Management 5pm HH CO-ED Talking Circle	9 7am Community Walk Rodeo Circle 12pm 66 Park Mens Group	10 3pm LGBTQ+ Presentation 6pm Healing House Celebrating Recovery	11 12pm Basketball Women New basket ball courts
14 12pm HH Parenting 6pm HH Celebrate Recovery	15 12pm HEW Book III Body Parts 12pm HH Anger Management 1pm Youth Group Anger, Suicide, Feels 5pm HH CO-ED Talking Circle	16 7am Community Walk Rodeo Circle 12pm 66 Park Mens Group	17 1pm Youth Group Feelings Suicide, Anger 3pm Native American Fathers presentation 6pm HH Celebrating Recovery	18 12pm Basketball Women New basket ball courts
21 6pm HH Celebrate Recovery	22 12pm HEW Book III Animals / GEography 12pm HH Anger Management 1pm Youth Group Anger, Suicide, Feels	23 7am Community Walk Rodeo Circle 12pm 66 Park Mens Group	24 1pm Youth Group Feelings Suicide, Anger 6pm Healing House Celebrating Recovery	25 12pm Basketball Women New basket ball courts
28 6pm HH Celebrate Recovery	29 12pm HEW Book IV Lullabys 12pm HH Anger Management 1pm Youth Group Anger, Suicide, Feels	30 7am Community Walk Rodeo Circle 12pm 66 Park Mens Group		



## Hualapai Suicide Prevention MSPI • Poster Contest

*Submitted by: Christine Lee | Hualapai Tribal Administration*

# Hualapai Suicide Prevention MSPI

Michelle Miller HEW 769 2207 ext 227



# POSTER CONTEST

PEACH SPRINGS YOUTH AGES 9—18

PEACH SPRINGS COMMUNITY MEMBERS 18 ON UP

ARE WELCOME TO PARTICIPATE IN THE SUICIDE PREVENTION PROGRAM POSTER CONTEST.

THE THEME IS :

**FINDING HOPE THROUGH ACTION**

SUBMISSION CAN BE DROPPED OFF AT THE HUALAPAI EDUCATION AND WELLNESS BUILDING TO EITHER

MICHELLE MILLER OR MARIA ROCHA BY JUNE 30, 2021 5 pm

1ST, 2ND AND 3RD PLACE WINNERS.

THE WINNING POSTER WILL BE USED FOR THE ANNUAL SUICIDE PREVENTION COMMUNITY EVENT T-SHIRTS.

# Finding Hope through Action



my  
Story  
isn't  
Over

**EW4H & TPWIC • Summer of Yoga**  
Submitted by: Shaundeen Buffalo | Hualapai Health, Education & Wellness

*EW4H & TPWIC  
Brings You*

# *Summer of Yoga*

***Come join our in person yoga sessions!***

**Every Monday Starting June 14th through July 26th**

**From 12-1pm at the Multi Building**

- ◊ **Wear comfortable clothing**
- ◊ **Bring your yoga mat**

**(A video will be posted on our social media account after the class)**

**For more information, please contact our EW4H/TPWIC Office.**

**Phone: (928) 769 - 1630**

**Email: [tbizardi@hualapai-nsn.gov](mailto:tbizardi@hualapai-nsn.gov)**

**[sbuffalo@hualapai-nsn.gov](mailto:sbuffalo@hualapai-nsn.gov)**

**[rsullivan@hualapai-nsn.gov](mailto:rsullivan@hualapai-nsn.gov)**





## Hualapai Behavioral Health Program • Pamphlet

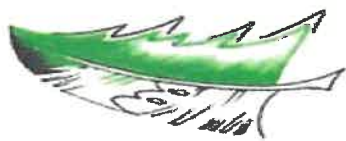
Submitted by: Laverne Tsosie | Hualapai Health, Education & Wellness

# Hualapai Behavioral Health Program



**Substance Abuse  
Mental Health  
Drug/Alcohol Treatment  
Wellbriety  
Outpatient Therapy  
Parenting**

**Ba'wa Siv: Jik**  
"Because We Think of Them"



### Mission Statement

"To help reduce and alleviate the social and emotional impact that mental illness/substance abuse can impose on the individual and family through the process of evaluation, referral, and support."

Hualapai Health Department  
488 Hualapai Way/P.O. Box 397  
Peach Springs, AZ 86434

Tel: 928-769-2207  
Fax: 928-769-4823

**SUICIDE PREVENTION  
LIFELINE**

**1-800-273-talk (8255)**

### Behavioral Health Staff

Sandra Irwin, *Director*  
Mike Kufeld, *Clinical Supervisor*  
Herman Schildt, *Substance Abuse Counselor*  
Vonda Beecher, *Substance Abuse Counselor*  
Mary Hall, *Child & Family Counselor*  
Laverne Tsosie, *Substance Abuse Case Manager*  
Claudette Walker, *BH Admin. Assistant*  
Michelle Miller, *Gen I Coordinator/Counselor*  
Maria Rocha, *Suicide Prevention Para Professional*

### Our Staff

Each Staff member is dedicated to providing the best possible mental health services for children, adolescents, adults and their families.

Experienced counselors can assist with problems of anger, depression, anxiety, substance abuse, children's behavioral issues, child abuse, discipline and parenting, marriage & relationships. The knowledgeable Behavioral Health staff provides individual, group, family, and child-play therapy to address these complex issues.

### Behavioral Health Services

- Individual Therapy
- Group Therapy
- Family Therapy
- Wellbriety
- Family Therapy
- Elementary/High School Services to students
- On-Call Crisis Intervention (After Hours)
- Parenting Classes

### Our Services

Individual, Group, Family & Child Therapy, and assistance for Residential Treatment are available.

A comprehensive and thorough assessment will provide insight on the extent of individual's substance use, risk for progression, level of care needed for healing and future sobriety, and recommendations and referral for treatment services.

Solution focused techniques are employed to maximize a client's strengths and to support ongoing sobriety and healing.



### What is it?

The Wellbriety Movement is the 21st Century effort on the part of Native Americans in Recovery to create the opportunity for individuals, families, communities, and nations to live sober and balanced lives; healthy lives that are balanced emotionally, mentally, physically, and spiritually.

The foundation of Wellbriety Movement is the Four Laws of Change and the Healing Forest Model. Alcoholism and other addictions are symptoms.

The many social issues associated with alcohol and substance abuse are also symptoms. It is important to address the underlying spiritual and cultural issues such as anger, guilt, shame, and fear that contribute to the onset of addictive behaviors.

The Wellbriety Movement fosters a culturally relevant approach to sobriety and wellness that includes a balanced Life emotionally, mentally, physically, and spiritually.

### Community Self Help Meetings

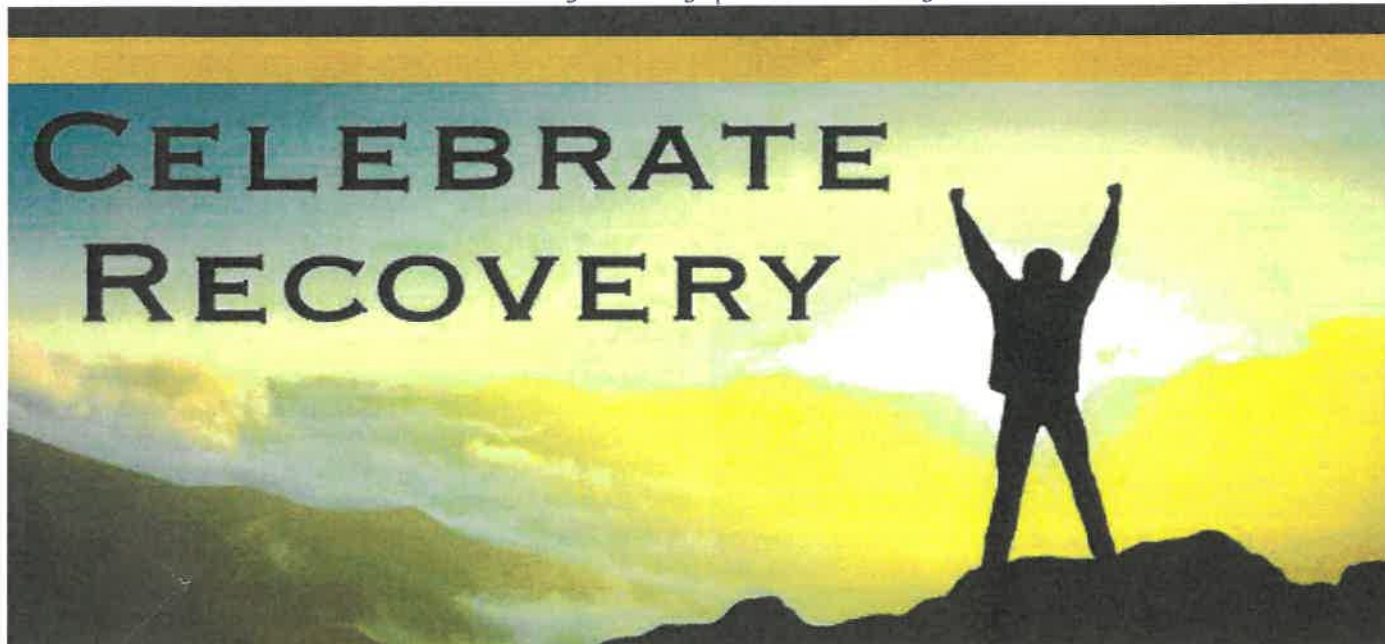
<b>Monday</b> Parenting	<b>Time</b> 12:30 - 2:00 PM Zoom 892.125.17106	<b>Location</b> Password 828 089
<b>Tuesday</b> Anger Management	<b>Time</b> 12:30 - 2:00 PM	<b>Location</b>
<b>Tuesday</b> Co-ed Talking Circle	<b>Time</b> 6:00 PM Call if you need a ride	<b>Location</b> TBA
<b>Wednesday</b> Men's Group	<b>Time</b> 12:00 - 2:00 PM	<b>Location</b> @ Route 66 Park
<b>Friday</b> Women's Talking Circle	<b>Time</b> 9:00 AM - Call if you need a ride	<b>Location</b> TBA

### Hualapai Finding Hope Suicide Surveillance Project

The Hualapai Suicide Surveillance Project currently funded through MSP/I Gen: I Grants. Prevention Initiative federal grant. The goals of this project are to increase services to individuals experiencing suicidal ideations/gestures as well as to reduce these behaviors. This project has initiated a standard means of reporting suicidal behaviors via the "ORANGE FORM" referral as well as a standard means for assisting suicidal individuals.

**Celebrate Recovery • Monday & Thursday from 6:00PM - 7:00PM**

*Submitted by: Steve Sage | Celebrate Recovery*



**A Christ-Centered, 12 Step Recovery Program for Anyone Struggling with Hurt, Pain, or Addiction of Any Kind.**

**Please Join Stever Sage and Walt Kisemh**

**Mondays and Thursdays from 6-7pm**

**In The**

**Health Education and Wellness Large Conference Room  
(Masks and Social Distancing Apply)**

**or**

**Via Zoom**

**At**

**Meeting ID: 935 3253 8463**

**Passcode: 976711**

**For More Info or Questions Please Contact**

**Steve Sage**

**[Steversage77@gmail.com](mailto:Steversage77@gmail.com)**

**Text (818) 426-9612**

**Walt Kisemh**

**[Waltkisemh76@gmail.com](mailto:Waltkisemh76@gmail.com)**

**Text (928) 853-8607**



# COMMUNITY MESSAGES

## Restorative Justice in Indian Country

Submitted by: Charlotte Navanick | Ute Tribe Public Relations | <https://dissentmagazine.org/>

Michelle Chen | April 16, 2021  
[https://www.dissentmagazine.org/online\\_articles/restorative-justice-in-indian-country](https://www.dissentmagazine.org/online_articles/restorative-justice-in-indian-country)



*The Penobscot Nation has embraced the wellness court as an alternative to incarceration. (North Wind Picture Archives / Alamy Stock Photo)*

Wellness courts provide an example of how some tribal governments are using indigenous sovereignty to build a community-based justice system, rooted in support and trust rather than punishment. When Kris Loring stepped into the Penobscot Nation's Healing to Wellness Court on Indian Island in Penobscot, Maine, around four years ago, he immediately felt the difference.

"It definitely wasn't like a regular court," he said. Attending his hearing was like "sitting down in a big living room...You're all right in a circle, wherever you want to sit." Loring volunteered for the alternative treatment court after a drug-related prosecution involving a local meth lab. He had been struggling with addiction for years, and he was keen to change his life. He spent the next year following the court's prescription for healing: learning his tribe's language, making drums, attending sweat lodges, and meeting several times a week with a substance abuse counselor. He also regularly gathered in the semicircle with other participants who were working through their own treatment plans. It was a world away from the treatment regimen that a regular state court would have mandated under the threat of incarceration; there, he said, "they probably would have just thrown me away." Most people he knew who had been placed in the state program never made it through.

"You need a place that's not going to treat you like an animal [and will] treat you like a human," Loring said. "I think that's what the difference was between the program they have on the island and the regular state program—the way they treat you."

This wellness court is an example of innovations in justice that some tribal governments have created to oppose two disturbing trends: Native Americans are disproportionately vulnerable to violent crime, and they are also more likely to caught up in a criminal

justice system that fails to serve their communities' needs for security and social stability. Indian Country courts have always been isolated from the rest of the country's judiciary. While that legal separation has been a source of disenfranchisement and inequity for generations, it is now a platform for asserting indigenous sovereignty and rethinking community-based justice.

Tribal wellness courts are roughly structured like drug courts, which, at least in theory, are supposed to focus on rehabilitation as an alternative to incarceration. Wellness courts mostly deal with conventional drug- and alcohol-related charges, but with a focus on diverting people from incarceration and offering a culturally driven treatment framework. While drug courts have often been criticized for being more punitive than therapeutic—frequently threatening individuals with jail if they fail to comply with their treatment plans—the wellness court has an unusual mandate: the judges, counselors, and social service providers who run the court emphasize support and trust rather than punishment, and use ancestral cultural practices to help people in treatment rebuild their lives and integrate into the community.

The network of more than ninety wellness courts nationwide is part of a project of court reforms since the late 1990s that mesh Native culture with principles of rehabilitation and restorative justice. Joseph T. Flies-Away, a former chief justice in the Hualapai Tribal Court who has helped establish wellness courts in other tribal communities, said tribes are incorporating ancestral traditions in their legal institutions to develop therapeutic systems of accountability. Though the wellness courts are based on drug courts promoted by state and federal governments, he said, "I always thought of it as going back to something and reigniting something that we should know how to do."

Ron Whitener, a retired chief judge for the Tulalip Tribes in Washington and now a consultant on tribal law, said that while regular criminal courts may direct an individual to seek treatment and never follow up, "healing to wellness courts say, 'Alright, you pled guilty... Here are the things you need to do; here are the people that you can call if you're having trouble. If you need some strategies, we've got somebody who knows housing issues, we've got a mental health person you can talk to. You basically try to provide a support group for everything that they're doing that can bring them back to being a productive person.'"

A wellness court usually accepts voluntary participants through a referral from the criminal court system, though in some cases a spot is granted to individuals who have not been convicted but who want a struc-

tured rehabilitation program. Participants must be enrolled in a federally recognized tribe and agree to a social contract in which they pledge to devote themselves to the recovery plan (often while serving out probation under the oversight of a criminal court).

At the Penobscot court Loring attended, recovery is structured around four stages: east tobacco (introduction to the program), cedar (taking responsibility for the substance use disorder), sage (treatment), and sweetgrass ("making a difference for yourself, your family, your community, and the Penobscot Nation"). In the semicircle that formed around Loring at each weekly court meeting, he was joined by members of a holistic treatment team, including a substance abuse counselor, cultural advisers, and housing, health, and education experts. Also present were representatives that would be present in a regular court, including a judge, the tribal public defender, the tribal prosecutor, and police officers. Chief Judge Eric Mehnert, who helped design the court along with the community members who staff the system, sits outside of the semicircle at the front of the courtroom. "Most of the time when people had been in front of the court, they had been told that they've done something bad and that they were going to be punished for it," he said. "And I thought that they deserved to have an authority figure tell them, 'You've done something great, and I want to really commend you for it,' and have the full weight of that authority behind it."

The wellness court still retains some features of a conventional drug court—the judge could detain someone briefly in a local jail if they have a severe relapse. But Mehnert said he has not jailed anyone in two years. A former civil rights lawyer (and not a Penobscot member), he said he tries to make the treatment as proactive as possible, usually applying graduated sanctions depending on the stage of the process. Initially, there will be regular drug testing, and if a participant is caught using drugs or alcohol their first punishment will be minor: Mehnert will ask for a written self-reflection on what triggered the relapse, or they might be assigned to some kind of community service, like working at a food bank. Later in the plan, work and other recreational activities are introduced. "We work from that external locus of control... to an internal locus of control, where the individual is actually taking control and taking responsibility for their own actions," Mehnert said.

Loring, who went through the program along with his brother (who was arrested with him), recalled how the purification ceremony of a sweat lodge helped him process childhood trauma from growing up in a family rife with drug and alcohol problems. Undertaking a sweat alongside peers, he said, can "bring you in touch with yourself...It gives you that time to see where you went wrong and try and make it right somehow."

The Saint Regis Mohawk wellness court in Akwesasne, New York, tries to encourage recovery through

positive connections and provides techniques for dealing with personal as well as historical trauma. That might include participating in a men's group chat or learning how to fashion tribal regalia. In contrast to drug courts that process dozens of cases at a time, Chief Judge and tribal member Carrie Garrow said, "We're able to take a little bit more time. And we really focus [on telling] our participants: 'We need you to be healthy... whatever you want to contribute to your family and the community, we need that talent, we need that skill, we need you to be a good mom, a good dad, if you have kids now, or when you have kids in the future.'"

The wellness court system is one way that tribal governments are bolstering their legal infrastructure and asserting sovereignty. For decades, tribal jurisdiction has been entangled in a patchwork of federal and state authorities, which often deprive tribal governments of the ability to prosecute crimes perpetrated by non-Native people on their lands. Under the Obama administration, federal reforms expanded the powers of tribal courts for certain domestic violence cases involving non-Native defendants, but tribal courts remain heavily restricted in the kinds of cases they can try—they cannot, for example, try cases of sexual assault or child abuse involving a nontribal defendant.

Nationwide, Native Americans experience extraordinarily high rates of violence compared to their white counterparts, particularly intimate partner violence. They also suffer from some of the highest rates of substance-use disorders. Poverty and unemployment feed social instability and distress. And in recent years, a high number of killings and disappearances of indigenous women has been documented in both the United States and Canada. Native Americans are also disproportionately targeted by police. According to the Lakota People's Law Project, based on federal data from 1999 to 2011, Native Americans were more likely than Black, Latinx, Asian, or white Americans to be killed in police shootings. Native American youth are significantly more likely to be arrested than their white peers, and in states with sufficient data, they tend to be sentenced to adult prisons more often than their white peers. Native men and women are incarcerated at rates four and six times higher, respectively, than their white peers.

While the wellness court model represents a rehabilitative response to these patterns, some tribes, by contrast, are building out their legal infrastructure for punishment. Jail building on tribal lands has accelerated in recent years, with the support of federal funding. Between 2000 and 2018, according to the Bureau of Justice Statistics, the number of jails on tribal territories grew by some 24 percent, with the largest jails in Washington State (Nisqually Tribe), Arizona (Gila River Indian Community) and South Dakota (Rosebud Sioux Tribe). During the same period, the number of Native Americans employed by jails grew by more than a third, while the jail population, which is relatively



small, has gone from an estimated 1,775 people to 2,870.

Some tribal justice advocates interviewed for this article argue that jails should be built on tribal lands because these areas are starved of law enforcement resources, and tribal members should be able to be detained closer to their families and to community-based services. Whitener said facilities for some form of detention are necessary, "but they need to be places where people can rehabilitate and be productive, and they shouldn't be places of just punishment. Otherwise you're just going to get somebody more broken at the end of their incarceration term, which doesn't help anybody."

Gabe Galanda, an indigenous rights lawyer of the Round Valley Indian Tribe and chair of Huy, a support group for incarcerated indigenous people, argues that because tribal governments and courts have been underfunded for years, tribes are seeking "basic funding for the most basic law enforcement services." Jails are necessary, he told me, in order to detain people who have been arrested on serious charges. Nonetheless, Galanda added, given the relationship between mental health problems and law enforcement encounters on tribal land, "We need to apportion way more dollars to mental healthcare than we are affording it, even if that means taking some of those dollars from prison or police programs."

Chase Iron Eyes, lead local counsel with Lakota People's Law Project and a member of the Oglala Nation, said that in communities like his, the Pine Ridge Reservation, where social services are chronically underfunded, jail building has been "a double-edged sword," which only underscores the deficits in other aspects of the social infrastructure. "Yes, you're getting this development. You definitely need this tribal jail or this justice center because you don't currently have it. But you also don't have a new school. You don't have a new hospital. You don't have a youth center. . . . I would want there to be equal investment in other areas of preventive efforts." Law enforcement funding was the largest single allocation in the 2020 Bureau of Indian Affairs budget, at more than \$395 million—more than double the funding for human services programs.

Iron Eyes noted that tribal justice traditions do allow for some forms of punishment. But if tribal governments are building jails to modernize their legal infrastructure, he said, they "also need to recognize that the purpose and the origins of the carceral system was to continue to subjugate African Americans post-slavery and to ensure that there was a labor force whose labor could be exploited, and that the criminal justice system is designed to provide for that labor source and for a place where those private profit interests can be had."

A court system focused on rehabilitation can still only address the legal fallout of generations of social disin-

vestment and structural violence; it can't tackle the intersecting crises of mental health, poverty, and drugs that have shattered so many lives in tribal communities. The social problems that pervade Indian Country, Iron Eyes said, are a product of "genocidal policies, which are doing exactly what they're designed to do."

Having worked in the administration of the Hualapai Nation (which does have a jail), Flies-Away said that there is a practical need for detention as a function of government. "But at the same time, we need to figure out what's going on with these people. Why are they creating havoc and causing problems...acting like they 'have no relatives?'"—a traditional phrase to describe destructive behavior. In confronting the roots of those problems, a path to healing can be an alternative to punishment. "The wellness side," he added, "the ability . . . to contribute to your people, yourself, your tribe, and society—is way more important to me."

For all its therapeutic successes, wellness court remains a reactive institution, catching people before they spiral further into the criminal legal system. But for individuals like Loring, participating in the program has helped him stabilize and rebuild his relationship with his children, which was sundered after his arrest—and the real healing took place when his family reunited.

### Hubbard Feed

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Gamyu newsletter articles are due every other FRIDAY (the week *before* tribal pay week) by 5:00 p.m. Please remember to attach the Information Sheet with your articles and no ANONYMOUS submissions please. *Gamyu* newsletters also online at [www.hualapai-nsn.gov](http://www.hualapai-nsn.gov).

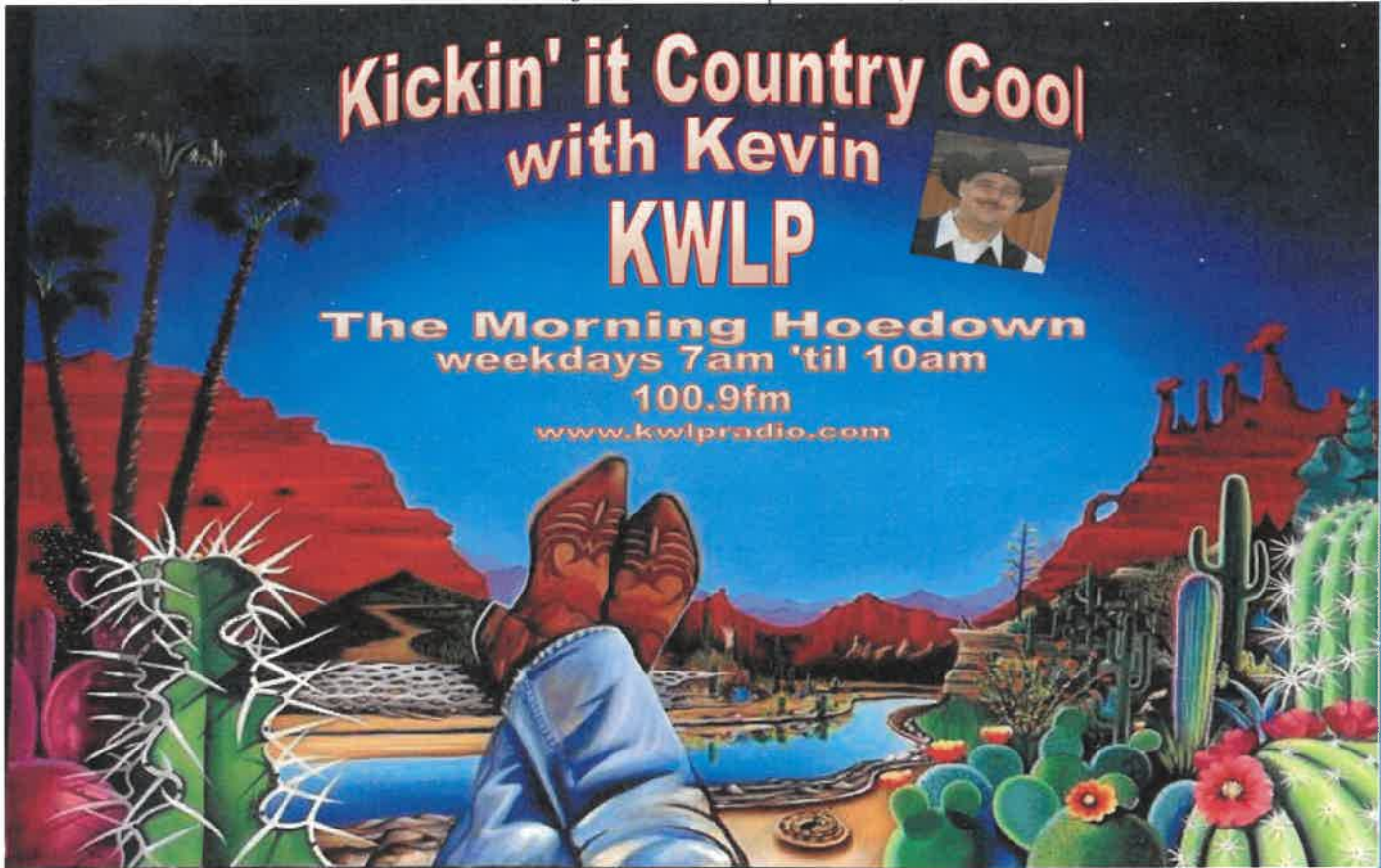
Article Deadline: Friday, July 2<sup>nd</sup>

Next Publication: Friday, July 9<sup>th</sup>



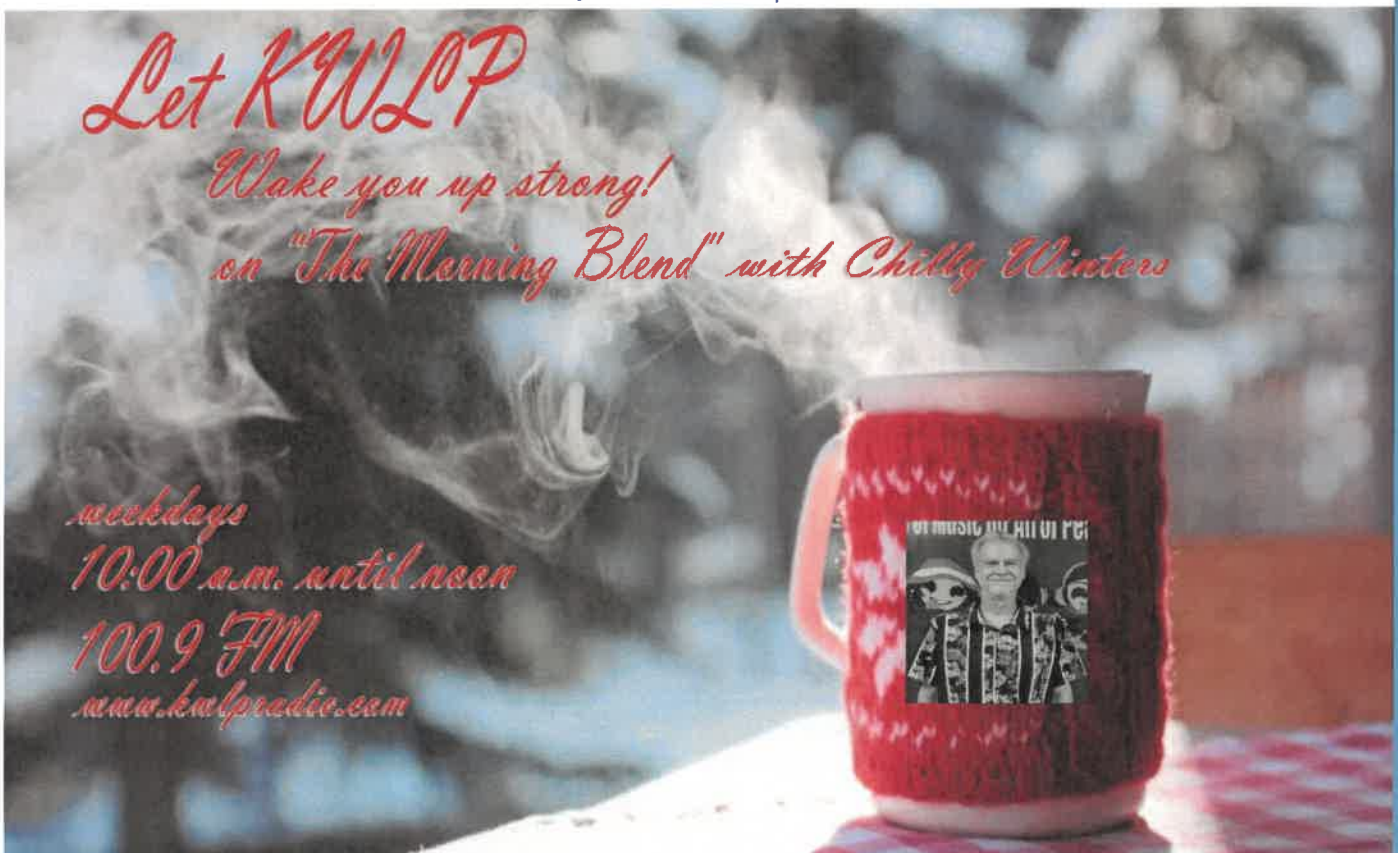
**KWLP's Kickin' It Country Cool with Kevin • The Morning Hoedown**

*Submitted by: Terri Hutchens | KWLP 100.9FM*



**KWLP's The Morning Blend with Chilly Winters**

*Submitted by: Terri Hutchens | KWLP 100.9FM*





**KWLP 100.9FM • May Volunteer of the Month: Lyndee Hornell***Submitted by: Terri Hutchens | KWLP 100.9FM*

# WE LOVE OUR VOLUNTEERS



*"The Peach." Proudly Announces and Congratulate  
May 2021 Volunteer of the Month  
Lyndee Hornell, aka DJ Chica*



*Lyndee Hornell, aka DJ Chica, is hot, hot baby in 2021. She is sizzling and firing up the Peach airwaves since her return after a COVID break! DJ Chica currently hosts Chica's playlist Tuesdays 3 to 5 and Roots and Riddums on Thursdays 3 to 5. If your afternoon is dragging, tune in! Her talk and her music selections are upbeat and sure to energize you! "Chica's Playlist" is an eclectic mix of hip hop, R & B, latin and urban music, with a little bit of whatever else she feels like throwing in to the amazing mix! She features a lot of independent artists, too, that you won't hear anywhere else. Roots and Riddums is, of course all about Rasta man— old and new. Be sure to join her and tune in to hear updates about what's going on with cultural activities in the PSA, as Lyndee is the station's liaison and key collaborator from Cultural. Lyndee also serves on the KWLP Advisory Committee in this capacity. As Volunteer of the Month, Lyndee will receive incentives from our advertisers valued at over \$100.00 and be eligible to be Volunteer of the Year 2021.*

*If you might be interested in joining our great team of Peach Volunteers, please stop by the station or give us a call at (928) 769-1110.*

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<b>HUALAPAI TRIBAL TELEPHONE DIRECTORY</b>					
<b>TRIBAL DEPTS.</b>	<b>PHONE</b>	<b>FAX #</b>	<b>GCRC</b>	<b>PHONE</b>	<b>FAX #</b>
Administration	769-2216	769-2343	Administration	769-2419	769-2450
Alternative to Incarceration	769-1070	769-1075	Human Resources	769-2640	769-2410
AZ Extension Office	928-916-4245		GCW	769-2627/2419	
Adult Detention	769-2345/2490	769-2459	Hualapai Lodge	769-2230	769-2372
Cultural Resources	769-2223/2234	769-2235	Diamond Creek Restaurant	769-2800	
Day Care Center	769-1515/1517	769-1516	Call Center/Tourism	888-868-9378	
Earthship	769-2224	769-2239	Walapai Market/Gas	769-1500	
EW4H-Fitness Center	769-2644	769-2663	River Running	769-2210/2245	769-2637
EW4H-Healthy Heart	769-1630	769-1632	River Running Shop	769-2266	
Elderly Center	769-2375/864-6700	769-2557			
Elderly Group Home	769-1100/1104				
<b>MEDICAL/FIRE EMERGENCY</b>	<b>769-2205</b>	769-2883	<b>ANIMAL CONTROL</b>	<b>769-2220</b>	
NON MEDICAL/FIRE EMERGENCY	769-2656/2775		(Contact BIA Dispatch)		
<b>POLICE EMERGENCY</b>	<b>769-2220</b>				
<b>Fire Station/Milkweed</b>	<b>769-1458</b>				
Enrollment	769-2216	769-1068	<b>BIA SERVICES</b>		
Extension Office	769-1284	769-2309	<b>Dispatch (24 HRS.)</b>	<b>769-2220</b>	
Facility Maintenance	769-2807		Truxton Canon Agency	769-2286	769-2444
Finance	769-2216	769-2343	Forestry	769-2312	769-2326
Forestry (Tribal)	769-2312	769-2532	<b>SCHOOLS</b>		
Game & Fish	769-2227/1122	769-1111	Peach Springs	769-2202	769-2892
Head Start	769-2522	769-2457	Valentine	769-2310	769-2389
Health Dept.	769-2207/769-6061	769-5487	Seligman	216-4123	422-3642
Housing Dept.	769-2275	769-2703			
Hualapai Police	769-1024	769-1027	<b>HOSPITALS/CLINIC</b>		
Human Resources	769-2216	769-1191	KRMC	757-2101	
Human Services	769-2397/2269	769-2659	Peach Springs Clinic	769-2900	
<b>ICT(Command Center)</b>	<b>769-0001/0002/0003</b>				
Information Technology (IT)	(928)220-7666		Flagstaff Hospital	779-3366	
Judicial	769-2338	769-2736			
Juvenile Detention	769-1611	769-1655			
KWLP Radio	769-1110	769-5487	<b>OTHER</b>		
KWLP Radio Text Line	769-1090	769-5487	Frontier Communications	800-921-8101	
Multi-Bldg	769-2535		Mohave Electric	800-685-4251	
Natural Resources	769-2254	769-2309	Motor Vehicle Dept.	681-6300	
Planning Dept.	769-1310/1312	769-1377			
Probation Office	769-2894	769-1384	<b>LOCAL SERVICES</b>		
Prosecutor	769-2304	769-2401	Dr. R. Purdum	769-6083	
Public Defenders	928-769-1063	769-1054	Boys & Girls Club	769-1801	769-1803
Public Works-Administration	769-2216	769-2343	Post Office	769-2300	
PW/Transfer/Recycling	769-2625/2583		Indian Energy	769-2610	
Recreation	769-2652	769-2650	Chemical Lime Plant	769-2271	
Roads Dept.	769-1311		Caverns	422-3223	
TERO	769-2216	769-2343	Gas N Grub	769-1880	
Training/Education Center	769-2200	769-1101	Truxton Gas Station	769-2436	
Hualapai Transit (Bus Services)	769-6384/6090		Havasupai Tribal Office	(928)433-8132	433-8119
Wellness Court	769-1387/1595				
Youth Camp (seasonal)	769-2216				
			Revised 03/24/21 (2)		